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CHRONICLE

Senate Insurgents Active.—As a result of the refusal of the regular Republicans to give to the Insurgents the committee assignments to which they believed themselves entitled, five Insurgent Republicans, led by Senator La Follette, on Thursday, May 11, came within a few votes of bringing about the election of Senator Bacon, a Democrat, to succeed Senator Frye, of Maine, as president *pro tempore* of the Senate. As it was, the Democratic candidate, for the first time in many years, received a plurality of votes, and the rule that a majority is necessary to elect was all that prevented a complete Democratic-La Follette victory. Senator Bacon received 35 votes; Senator Gallinger, nominee of the Republican caucus, 32; Senator Clapp, Insurgent candidate, 4, with 3 scattering. This ratio was maintained throughout the seven roll calls, and the Senate adjourned until Monday, May 15, with the deadlock unbroken. Holding the balance of power, the Insurgents can prevent the Regulars or the Democrats from electing a candidate, and unless they change their determination the Senate will conduct its business at the present session without a temporary president. In the course of the parliamentary wrangle, when it was intimated that Mr. Clapp's supporters had by their own action separated themselves from the Republican party, Senator La Follette declared that he did not recognize the right of any Senator to make the accusation, directly or indirectly, against him or any other Senator that he was voting outside his party. "I do not recognize the right of any secret caucus, held outside the Senate chamber, behind closed doors, with no

reporters present, to dispose of the public business or any thing which concerns the public business," he said. "I do not propose to be outlawed because I cannot support the candidate selected by my party caucus." It seems clear that the last vestige of diplomatic relations between the Regulars and the Insurgents has been swept away, and that there will be open warfare from now on.

New Secretary of War.—President Taft gave the country a genuine surprise on May 12 by announcing the resignation of Jacob McGavock Dickinson, Secretary of War, and the appointment of Henry Lewis Stimson, of New York, to be his successor. It was made clear at once by the President that Mr. Dickinson had surrendered his post in the Cabinet entirely on his own volition, and solely because his private business affairs demand his personal attention. Secretary Dickinson was appointed to the Cabinet from Chicago, and was sworn in as Secretary of War March 12, 1909, previously having been general counsel of the Illinois Central Railroad. Mr. Stimson was born in New York, September 21, 1867. He was an associate of Senator Root in the practice of law, and became special counsel for the Government in the prosecution of the Sugar Trust. Like the new Secretary of the Interior, Mr. Fisher, Mr. Stimson represents distinctly the Roosevelt wing of the party, and gives the Cabinet a more progressive cast.

Mr. Taft and the Farmers.—In reply to the protest of a delegation of twenty-five members of the National Grange representing thirteen States, President Taft assured the farmers of the country that benefit rather than

disaster was to be expected by them from Canadian reciprocity. The delegates alleged that if the Canadian agreement went through, the farmers would in large numbers desert the Republican party. To this Mr. Taft made the blunt reply that he was sorry to hear it, but that it had nothing to do with the argument for reciprocity, and that any threat affecting his "personal political fortunes" he should entirely disregard. The refreshing directness of this reply, the *New York Evening Post* calls magnificent. "To tell a 'vote,' farmer or labor, to its face that it can go where it pleases, requires a degree of courage in a public man which we do not often witness."

Farmers' Free List Bill.—The House by a vote of 236 to 109 passed the Farmers' Free List bill, removing the tariff duty from more than a hundred articles, including meats, lumber, coal, agricultural implements and sewing machines. The solid Democratic majority and twenty-four Republican insurgents voted for the bill on its final passage. This action of the House transfers the tariff question to the Senate. Special interests affected by the reduced rates proposed in the bill are already protesting against the measure, and the unanimity which prevailed among the Democrats in the lower branch is likely to be wanting among their party brethren in the Senate. The reduction in revenue that would follow the enactment of the bill as it came from the House is estimated as low as \$10,000,000 and as high as \$50,000,000.

Talking with Denver.—Direct telephone communication has been opened between New York and Denver, 2,011 miles apart. This is the longest distance the human voice has ever been carried. The line from New York to Philadelphia was opened in 1885, and communication with Chicago, a distance of 950 miles, established in 1892. Hitherto Omaha has been the "furthest west" reached by the long distance telephone. By the use of the Pupin induction coils to reinforce the current and the perfection of the "phantom circuit," it is possible to talk with Denver, and at the same time send telegraph despatches over the same wires.

Mexico.—The fall of Ciudad Juarez, opposite El Paso, Texas, and the surrender of General Navarro to Madero as a prisoner of war, was looked upon as a great step towards the triumph of the Maderist party and the speedy restoration of peace. Provisional President Madero named a cabinet and began to discuss plans for a march southward towards the populous part of the country, first declaring Ciudad Juarez his provisional capital, as it had been under President Juarez in 1865. Madero's armed followers protested against his appointments, and thereupon the cabinet presented their resignations. Seeing his inability to control his men, who were determined to shoot General Navarro, Madero accepted his parole and escorted him to the Rio Grande, where, by swimming and wading, he reached the Amer-

ican shore and, for prudential motives, accepted the hospitality of the American troops at Fort Bliss, which overlooks El Paso.—One of the sad incidents of the defense of Ciudad Juarez was that the ancient and venerable church of Our Lady of Guadalupe, which, thanks to the untiring zeal and energy of the Jesuit Fathers, had been transformed from a wretched, tumbledown ruin into a majestic edifice, was occupied by the Diaz troops and used as a barracks and a fort.—General Bernardo Reyes, the idol of the Mexican troops, is at last on his way home from his enforced European trip. He has declared his determination to take the field and fight for the administration, even if before his arrival the capital should fall into the hands of the revolutionists. This is not so much through love for fighting or for the administration as through dread of chronic civil war, such as has disfigured most of Mexico's century of political independence. Mexico City is in great excitement. Many foreigners have fled, and others have formed military organizations for the protection of persons and property; for, should the revolutionists enter the city, it is feared that they might act as did the more than half-savage "pintos" under General Alvarez in 1855. Vigorous efforts have been put forth to place the capital in a state of defense, but it is painfully evident that the people in general display little sympathy for the administration. The Mexican delegation for the conference on the Chamizal dispute was obliged to proceed to El Paso, Texas, by steamer from Veracruz to New Orleans.

Loan to Nicaragua Authorized.—The newly-elected Constituent Assembly of Nicaragua has authorized President Estrada to contract an American loan. The United States is interested in rehabilitating Nicaragua and, it is said, will exert its best efforts to place that country on a stable footing. The loan, amounting to between \$12,000,000 and \$20,000,000, will be used for the purposes of funding the internal and foreign debts, building railroads and establishing a gold standard. It will be guaranteed by 50 per cent. of the customs dues.

Canada.—Advices from Ottawa indicate that the reciprocity agreement between the Dominion and the United States will be passed there, if at all, only by a narrow margin. The final fate of the bill will not be determined for some time, as it is expected that the fight on the measure will last well into winter. It is not believed, however, that the Conservatives, should they win in the next elections, will repeal the modifications in the customs laws effected by the reciprocity agreement. By that time, it is said, those changes will have come to be regarded as the *status quo*.—Meanwhile, the adjournment of Parliament for two months, to permit Sir Wilfrid Laurier and the Canadian parliamentary delegation to attend the coronation fêtes in London, will mark the beginning of an educational program for reciprocity throughout Canada, under the direction of the Liberal

members of the House. The opponents of the agreement have planned a similar campaign against ratification.—It is understood that Sir Wilfrid was led to propose adjournment chiefly to put himself in a position to insist that the Finance Minister should take a rest. Mr. Fielding has been under a great business strain during the last two years, and his colleagues are solicitous for his health.

Great Britain.—The Festival of the Empire, a combination of an industrial exhibition with a pageantry illustrative of the striking periods and episodes in the history of the different parts of the British Empire, was opened at Crystal Palace, London, May 12, by King George and Queen Mary. It was the first public ceremony of their Majesties since the court mourning for King Edward was ended, and the first of a long series of functions which promise to make the coronation season memorable.—Lord Lansdowne, the opposition leader of the House of Lords, introduced his bill for the reform of the upper house. The bill, which passed its first reading, proposes revolutionary changes. Lord Lansdowne said: "The Unionists desired to demonstrate to the country that they could provide an efficient second chamber which could be trusted to use its power fairly, serve the democracy faithfully, and at the same time be strong enough to resist the gusts of passion and prejudice with which all democracies were familiar." The bill proposes a house to consist of 350 lords, no one of whom shall hold his seat for more than twelve years, but all of whom shall be eligible for re-election. The peers themselves would elect 100 members of the peerage possessing the statutory qualifications. A second contingent would consist of 120 members, to be elected from outside the House of Lords by an electoral college, composed of members of the lower house representing constituencies comprised in the electoral districts into which the country would be divided by specially appointed commissioners. The third section of the house, numbering 100, would be appointed by the Crown on the recommendation of the Cabinet. Princes of the royal blood would retain their seats, as would also the two archbishops. Five bishops would be elected. Including the Lord Chancellor and the ex-Lord Chancellor there would be sixteen law lords.—Sir Eldon Gorst, the British Agent and Consul General in Egypt, in his report on Egyptian affairs, frankly acknowledges that the efforts made to develop self-government have been disappointing. The Legislative Council and the General Assembly, he says, have become "mere instruments of Nationalist agitation against the occupation," seeking "to render the business of the Government impossible."—Fishguard has been made a port of call for vessels engaged in the Cunard Line's Boston service. The steamer *Franconia*, which sailed from Boston on May 2, inaugurated the new service, landing passengers and mail at the Welsh port on May 10.—Representatives of the sugar interests had an interview with Lloyd-George and asked

him to abolish the sugar tax, as a provision for revenue, from the coming budget. The Chancellor was sympathetic, saying he agreed that the sugar duty was oppressive to the poor and interfered with a valuable industry. It was most desirable, he thought, that the tax should be remitted, if he could extract the same amount of revenue from another source. As it is, he could not afford to surrender a tax that was bringing in \$15,000,000.

Ireland.—The Church of Ireland and Presbyterian Synods held recently in Dublin entered belated protests against the *Ne Temere*, but there was little force in their speeches, as the political purpose of the agitation has failed in its effect. The Protestant primate spoke of "the forecasted scheme of isolation" in such a way that he evidently took the passing of Home Rule for granted. The Presbyterian Synod formally withdrew the only specific charge of Catholic intolerance—a case of a Protestant occupant of a boycotted farm—declaring that religion had not entered into the case and that religious toleration and good will exist generally in the South and West between Protestants and their Catholic fellow-countrymen. On the other hand numerous letters are appearing in the papers which show by statistics that in appointing Protestants out of proportion to their numbers to well-paid positions Catholics are overdoing the rôle of tolerance-provers. Mr. Birrell's answers to questions asked by Irish members indicate that the government has been acting similarly. The best paid positions on the local Government boards have been given to Protestants, and the Catholic magistrates appointed have been relatively few.—There has been much protest against the fact that the Financial Inquiry Committee includes only one native of Ireland, but the Irish Party seems satisfied. Questions handed in by Mr. P. White, M.P., as to whether the report would be published and a minority report allowed, were withdrawn. Mr. Ginnel asked why some representative Irish financial experts were not put on the committee, but was told the matter was finally settled.—The Irish Industries Association reports that Irish manufactures have been well patronized during the year, largely owing to the protection of the Irish Trade-mark, and expects a notable increase should the Trade-mark become legally recognized in the United States.—King George personally presented the Board of Trade Medals to Father O'Shea, Curate of Ardmore, Co. Waterford, and his seven companions—Messrs. Neal, Barry, Harris, Power, Lawton, Patrick and Connor O'Brien—who, under apparently impossible conditions, rescued the crew of a schooner wrecked off Ardmore Bay, March 18.

China.—Three years ago England and China agreed to begin a crusade against the opium traffic. It was stipulated that the importation of the drug should be decreased annually by 5,100 chests. To the surprise of the world, whereas the trade from India was, in 1908,

51,000 chests, it was cut down in one year to 42,183. Last year it fell to 30,654. Meantime, China is diminishing energetically her home cultivation of the poppy. A promise has been made by England that when a Chinese province ceases to cultivate the plant, the importation of opium from India will be forbidden. It is hoped that within two years or earlier the whole trade in opium will cease.—The insurrection which began at Canton is spreading rapidly. The rebels had already, on May 1, captured five towns, three of which are of some importance. Murdering, burning and pillage are reported as going on through the whole Kwang Tung Province. Canton is a scene of horror. Bodies of the slain litter the streets. The rebels, after severe fighting, were driven from the city. In the Province of Kwang Tung there are 145 Protestant missionaries, of whom 66 are men and 89 women; 45 of the latter are wives of the ministers, and 34 are single. There are, as yet, no reliable reports as to how they have fared with the rebels.—The Prince Regent has just issued an edict which abolishes the Grand Council and Grand Secretariate by which China has been governed for centuries, and has established a responsible Cabinet modelled on those of Europe. Extreme Radicals are not represented in the new Cabinet, and of the thirteen members none are Manchus. A Privy Council has also been formed.

France.—On May 4, 10,000 rebels attacked Fez. They were repulsed, but they have agents in the city undermining the loyalty of the inhabitants. The cabinet in Paris were deliberating about the situation when a despatch came from Col. Mangin, asking for help. Orders were given immediately to the troops at Casablanca to hurry forward to the relief of the city. There are 2,400 soldiers in Fez, but only one-third are armed. If Brémond has really arrived the number all told will be 2,800, ready for fight. The increase by 2,000, however, will necessitate greater food supplies. For that purpose France is hurrying transports, which are to land at Mehdia, a dilapidated port at the mouth of the Sebu River. Meantime, France has assured Germany that there is no intention of holding Fez.—On May 8 it was reported that Germany had warned France that the occupation of Fez by French troops would have dangerous consequences. The European edition of the *Herald* prints a story by a Scotch Mohammedan named Mackay, who says that the uprising of the tribes against France is due, not to dislike of the Sultan, but of the French desire of territorial aggrandizement and in opposition to their misrule.—Mystery still lingers about the fate of Brémond. Meantime, another relief party, under Brulard, had been despatched, but so poorly were the French soldiers equipped that it took them twenty days to start. Where they are now nobody knows.—Jaurès and Jules Guesde, the Socialist leaders, were supposed to be solidly united on the platform of opposition to everything *bourgeois*, but they have just now broken into violent

opposition on the question of the Monis Ministry, Guesde maintaining that it is not radical enough, and Jaurès the contrary.

Germany.—May 11 announcement was made that the bill providing a constitution for Alsace-Lorraine had been rejected in its entirety in the committee of the Reichstag. Although the members of the committee have been endeavoring for several months to reach an acceptable compromise, the result confirms prophecies commonly made by the press months ago. The proposed constitution for the two provinces from the beginning failed, for different reasons, to satisfy the mind of the parties in Parliament. The Conservatives were dissatisfied with the compromise granting the provinces votes in the Bundesrat; the Liberals were displeased with the concessions concerning the electoral laws and the language question; and the Centre had been insisting just of late on radical changes in the clauses having to do with the election districts. Time and time again the Government has warned the members of the committee that it would go no further in allowing changes in the draft of the constitution as it had been submitted to them. Whether the Reichstag will attempt to settle the question out of committee is now the question, but the outlook is dubious.—Alarming reports that Germany had decided to send three cruisers to Moroccan waters to watch French movements in those parts were promptly denied from official sources. It is not denied that a warning was conveyed to Paris in a diplomatic way of the dangerous consequences which would be likely to follow the occupation of Fez by French troops. In view of this, significance is attached to Emperor William's action in making from Strassburg a general inspection of the fortresses along the French frontier.

—Before leaving for this tour the Emperor gave the students of the University of Strassburg an opportunity for a special parade before him, after which he addressed them briefly. He urged his auditors to place the welfare of their country before partisan influence.—In Frankfort-on-the-Main on May 10, 1871, there was signed the treaty of peace which formally put an end to the Franco-Prussian war. Special commemoration of the event was made in that city, and the German press generally published exhaustive reviews of the story of the forty years since that important day. Particular stress was laid upon Germany's influence for the peace of the world, which has resulted in an unprecedented progress in the industrial and social status of the Empire.

Portugal.—The Braga administration has authorized the marriage of priests and has promised pensions to their prospective widows and children. The assertion is made that the Holy See will grant a small subsidy to those priests who, deprived of government aid, may have no means of support while discharging the functions of the sacred ministry. Would such priests have so slight a hold upon the affection and regard of Portuguese Catholics? The story looks absurd on the face of it.

QUESTIONS OF THE DAY

A May Sermon

During the month of May the favorite altar in Catholic churches is that of the Blessed Virgin Mary. Here local devotion, in the large parish of the city or the little mission of the countryside, strives to express with the means at its command, in flowers and laces and various other forms of decoration, its ideal of Mary's beauty, goodness, and Divine and comprehensive Motherhood. Not content with this public and, as it were, collective homage to the Mother of God, the children of the Church yield to what may be described as a pious individualism and a blessed selfishness; they take her away with them to their home, to the classroom, to the monastery or the convent, and, if circumstances permit, to the workshop and even to the streets and highways along which they are wont to pass. Thus all over the world, in the bedrooms of crowded tenements, in marble oratories, in roadside shrines, in huts amid distant jungles, in schools and colleges, the statue of our Lady rises serenely and benignly above fragrance of fresh-cut flowers and lit tapers and human hands folded in prayer, praise and loving reverence.

We sometimes catch ourselves imagining what impression some casual glimpse of this devotion of faith and love and purity must create in the mind of one who has been reared outside the Church, knows nothing of her spirit or traditions, and, perhaps, regards her as a sinister political entity or a mere superstitious agency of self-seeking priesthood. From mere negative ignorance to mistaken prejudice and hostility the difference is wide and capable of endless gradations; and we take it for granted that the stranger happening upon a May altar will be affected sometimes to venomous resentment, sometimes to contemptuous pity, or sometimes merely to surprise and bewilderment, as his peculiar ideas of the Church and her practices are few or many.

But one thing will be true of every such stranger: his mind will grope in vain for some slight foothold of understanding. To him there is only a lifeless image, in wood or plaster or marble, perhaps indifferently executed; or a cheap chromo, or an uninspired painting, or a wretched copy of a masterpiece; and he sees men and women, boys and girls, and little children placing flowers or lighting candles before it, nay, kneeling down reverently and praying as if they were in a living presence. And many of those who act thus are his friends, as intelligent and as normal as himself; morally, they may be better or worse; but, better or worse, they are no fools. Thus he sees objectively the extraordinary reconciliation of sheer childish folly and hard common sense; his intellect is staggered; it strains itself in a vain effort to find a clue to a mystery so palpable, to seek some way out of the unheard of necessity of having to admit the

existence of a self-contradictory phenomenon. He is like a native of China, adept in the barbarous music of his country, who hears orchestral music for the first time and puzzles over its din of multifarious sound. He cannot detect melody or harmony, beginning or end or sequence in the noises of its drums and strings and wind-instruments. The players seem to be sensible persons, they certainly take pains and are not creating sounds at random; the audience bears evidences of intelligence and appears to find something worth listening to in all this wild confusion and fanfare.

If the traveler from China is wise, he will not dismiss the puzzling problem from further attention by the hasty conclusion that this intricate medley of notes is a racial or tribal convention, neither better nor worse than average Moro or African efforts at musical expression, concerning which he may have curious conjectures, but sees no profit in serious investigation. He will recognize, without understanding, the superior claims to attention of a form of musical art which has been built up on a civilization more enlightened, farther advanced and more resourceful than his own. His baffled intellect will enter upon a quest after the key which will unlock the harmonies now latent and inaudible. This ambition, founded on half-blind respect, will be the measure of his intelligence, just as derision and mockery would have been the measure of his indifference to refining and civilizing influences.

The stranger who has wandered into the Virgin Mary's shrine has a similar difficulty to solve. For centuries the entire civilized world practised the devotion whose reasonableness now eludes him so completely. His own forefathers knelt here after making their offering of flowers and lights. Modern heresies, infidelities and demoralizing luxuries still leave a large proportion of cultivated men and women who join pure youth and childhood and those who wrestle bravely with adversity in praying here. The faith involved in this act, which seems so alien to his reason, is so wide in its range of devout adherents as to include types of all mental capacities, temperaments, dispositions, tastes and developments of education and intellectual pursuits. To flout this testimony of some high reasonableness, which he cannot now encompass, is on its face more certainly irrational than would be a dubiously rational attitude of acceptance, too idle or too careless for inquiry.

If this waif, who has strayed into his Mother's presence with cold and unresponsive regard, be without faith in God and the Divine Incarnation, his search for understanding must begin with an earnest and prayerful study of Christian evidence. We may add that his search will end here without finding need of going farther. The Christian sects, who admit the Godhead of Christ and discourage devotion to Christ's mother, practise a form of inconsistency which lives by reason of inherited prejudices and misconceptions and will not recommend itself to him. If he once admits, on the strength of the super-

human history of Christ and His Church, that God so loved us as to become Man for us, taking His human nature from Mary, the Catholic's piety towards the Mother of God will no longer be a stumbling-block to his reason.

The seeming exaggerations of Catholic writers, from St. John Damascene and St. Augustine to Suarez and the promoters of the dogma of the Immaculate Conception, will take on their natural outlines of mere logical corollaries to the central truth of the Incarnation. He will not be surprised to learn that God loves the Blessed Virgin Mary more than all his other creatures taken together, angels and saints, the noble and good of every age, past, present and to come. He will be able to assign no limits, except those which fall short of Divine attributes, to the beauty and perfection of her who was chosen and prepared to be the Mother of Christ. He will see that here at last is a reality transcending human ideals, and that, in sounding its depth and conjecturing its breadth, fancy and imagination can wander forever, hand in hand with reason, nay, yielding to reason their own ordinary functions of leading the way upon undreamt adventures in the discovery of truth.

Stranger no longer, he will find fault, not with supposed excesses in Catholic devotion to her whose unutterable beauty and power of Motherhood Christ has shared with all of us, but with its defects. He will note the tawdry hangings, the faded lily, the extinguished taper, the irreverent posture and idle gaping; his soul will turn with resentment against them who, in ignorance or folly, detach themselves from their sonship to her and cast slights upon her greatness and her honor. He will be seized with a very passion of devotion to her; he will fling himself at her feet, and gaze into her mother's eyes, and feed upon the love in them and get strength in the promise of intercession in them, and find no language to say what is in him except the broken, plaintive, struggling accents of the Church's prayer: *O clemens, O pia, O dulcis Virgo Maria!* JAMES J. DALY, S.J.

Marriage Impediments

Some ideas current outside the Church, even among the well meaning, concerning its matrimonial legislation are distressing. They seem to take for granted that marriage impediments are the invention of perversely ingenious ecclesiastics, either to provide the great with the means of getting rid of vows that weary them, or to enable the clergy to tyrannize over the multitude by separating ruthlessly those who would remain united, and holding together remorselessly those who would be parted, unless favor be bought with money. Let us see the truth of the matter.

Impediments are twofold. One kind prevents a valid marriage; the other makes it merely unlawful. Of the first class, in which the world is chiefly interested, some come from God's law, either natural or revealed, and

are admitted more or less by all. Over them the Church has no power; but must enforce them without fear or favor. With them, therefore, we have nothing further to do than to point out how seriously the State errs in ignoring them. Others are founded in God's law, but they exist formally by that of the Church. They are founded in God's law, for the Church cannot manufacture impediments at will. For reasons drawn from that law it may determine consanguinity in the second, third or fourth degree to be a prohibitive impediment; it cannot found such an impediment on, for example, mere utility, to make difference of race and weak health such. Here again the State falls into error in its legislation, and it will fall deeper still if it listens to the clamor of certain people. On the other hand, consanguinity in the above degrees is not an impediment imposed by divine law, as is that of the first degree, *i.e.*, of brother and sister, etc., but is made so by ecclesiastical law.

The remote reason of the jurisdiction of the Church over matrimony is that this, of its nature, is a sacred thing. The formal reason is that in the Christian dispensation Christ our Lord has raised marriage to the dignity of a sacrament. In guarding it the Church must secure its essence, by insisting on a true matrimonial consent, on the exclusion of antecedent compacts destructive of its nature, and on its indissolubility except by death. In discharging this duty the Church has no choice, though in doing so it comes into conflict with the world continually.

Our Lord has established in the Church the evangelical counsels as the rule of the highest type of life, individual or social. To protect it the Church has made the solemn vows of religion and the character of sacred orders impediments to the validity of marriage. Again, the family is a divine institution, not only for the propagation of the race, but also for the nurturing of its members in the Christian life by the mutual help and example of these as well as by their united action. In its strictest sense the family is confined to the single household. In the broader sense that has always been recognized by the common sense of mankind, it includes all near relatives and connections; and, if a reality in this sense, it is much more efficient for good than if restricted within the narrower limits of the term. If sons and daughters, on marrying, are held to be not entirely separated from the parental society, the traditions and practices of the Christian life pass necessarily from thence to the new home; and when many such homes are bound together by ties of common origin or of contracted affinity, not only is the influence of each upon the others greatly strengthened, but also their united influence upon society at large. This broader idea of the family is founded in the natural and the supernatural order. It implies evidently a free intercourse amongst the members incompatible with the possibility of future matrimonial relations; and this is one, at least, of the reasons why the Church has instituted the impediments of consanguinity and affinity.

From the obligations of watching over the sacramental character of marriage, of protecting the religion of the contracting parties and of insuring it for their children, comes the impediment to the marriage of the baptized with the unbaptized. Upon this the world may not look with favor, but it must acknowledge that from the Catholic point of view it is of the utmost importance. There is, however, a matter upon which all agree. The welfare of society, natural and supernatural, requires publicity in every marriage. The modern State refuses to recognize as valid any marriage contrary to its laws for obtaining this publicity. It should not complain, therefore, that the Church, far older than it, has legislated for the same end. Clandestinity, according to canon law, nullifies marriage, and to preclude it the Church requires its children to make their contract before their proper pastor and, at least, two witnesses.

The reasonableness of the chief matrimonial impediments being established, a word may be added concerning their application. The world does not trouble itself about the dutiful children of the Church, but it is deeply interested in the rebellious. Though these defy the law, the Church is still their mother, and of all mothers the kindest, receiving them when they return in the spirit of Christ. The first thing to be done is to rectify their sinful union. It is clear that public authority can neither allow subjects to trifle with its laws nor trifle with them itself. But once the majesty of the law is in safety, the Church is far more indulgent to lawbreakers than the civil power; probably because the more august authority is, the more easily can it condescend. Usually, then, if there be no impediments in the way other than ecclesiastical, the Church is far from separating sternly its repentant children, and one imbued with popular notions would be surprised at the number of invalid marriages rectified. But it may happen that impediments of divine law intervene from which the Church is powerless to derogate. It happens, too, that the parties find their irregular union a mistake and one wishes, or both, a separation. Evidently, in such cases the separation is not to be attributed to the Church.

But what of the innocent children? Are they to be declared illegitimate? Illegitimacy is a matter, not of sentiment, but of fact, for which only the parties to an unlawful union are responsible. The State declares marriages invalid and, consequently, their offspring illegitimate, and nobody complains. Why, then, such an outcry against the Church? This is the more unreasonable as the Church is far more generous in legitimatizing children by a subsequent marriage than the civil law, at least, that of England and of those regions which follow English common law in the matter. Moreover, many who clamor against us know that numbers of children to-day are really illegitimate, notwithstanding the legalizing by the State of their parents' so-called marriages. It seems, then, that the world regards illegitimacy as a matter of sentiment rather than of fact, and dreads its

social effects rather than the thing itself. This is but another of its many errors.

In the agitation concerning the Hébert case Canadian Protestants have found a mare's nest. "The 'Ne temere' decree," they say, "binds all baptized in the Church, even though they have fallen away from it. Hence for these marriage is impossible in Quebec. They will not go to the priest, and it is useless to go to a minister, since the civil court will follow the canon law and declare such a marriage invalid."

As we explained in a previous article, the object of that decree is to unify the marriage law, which was perplexed by, among other things, the declaration of Benedict XIV, which declared valid the marriages not only of Protestants, but also of Protestants with Catholics, even though the law of the Council of Trent against clandestinity had not been observed. Three courses were open to the Pope: to extend that declaration to the whole Church; to abrogate it entirely and return to Tridentine legislation, which, many canonists held, affected all baptized Christians; or to take a middle course by abrogating the declaration and declaring that the Tridentine legislation should bind Catholics only. The first was obviously objectionable. The second, in view of the great changes in the status of Protestants since the Council, was no less obviously inconsistent with the benignity of the Church. The third, therefore, was chosen. Now, in Quebec three classes of fallen away Catholics can be distinguished: that of those who have abandoned the Church negatively by withdrawing from its worship and sacraments; that of those who have abandoned it indirectly by joining some forbidden society; and that of those who have abandoned it positively by joining some Protestant sect. The condition of the first two classes is unchanged by the "Ne temere," since they never came under the Benedictine declaration. Moreover, as they are not Protestants, but, on the contrary, generally continue to call themselves Catholics, there is no reason why Protestants should worry about them. If they are really in the proposed dilemma, they are so of their own free will. As regards the third class, it is too much to ask the Church to admit that rebellion withdraws the rebel from its jurisdiction. This may be in accordance with advanced Liberalism; it is contrary to all sound morality, and would threaten the very foundations of society. Nevertheless, should a Catholic join some Protestant sect there is reason to suppose that the civil courts would recognize his marriage before a minister of that sect. The fact that the civil code recognizes Protestant denominations seems to imply the civil liberty of individuals to adhere to them.

HENRY Woods, S.J.

War on Religious in Spain

We are about to enter upon a period of acute anti-clericalism, for with the reopening of the Cortes on May 8, the president of the Council of Ministers, Señor Can-

lejas, will present his projected law on religious associations with which he has been threatening the country for several months. That your readers may have a better understanding of our present condition, we shall briefly review what has been done, or attempted, in Spain since the first eruption of anticlericalism.

It was in December, 1900, that Canalejas first waved the standard of anticlericalism in the Spanish parliament; it was then that Spaniards first heard the word "anticlerical," a new word to them, a word that had not until then been pronounced in their land. It was under this banner of anticlericalism that the Liberals rose to power in 1901. On January 31 of that year there was handseled in Madrid the vile drama, "Electra," of Galdós, a production that raised a sudden and violent storm of opposition on the part of the Radicals to the religious orders and all that they represented. While discussing in the Cortes the speech from the throne, Don Alfonso González, one of the members of the commission appointed to prepare the address of the Cortes, came out so strongly in favor of an anticlerical policy that he was rewarded with the portfolio of government, from which Moret was promoted to the presidency of the lower House, or Congress. In September, 1901, González published his famous decree against the religious orders, a decree which he had drawn up behind the back, as it were, of the nuncio, without even having the courtesy to inform him of it. Premier Sagasta had to make all kinds of excuses for this violation of the established usage, while the decree itself remained inoperative.

In March, 1902, Sagasta handed in the resignations of his cabinet and proceeded to the formation of another, from which he excluded the mischief-making González, whose rabid anticlericalism had caused so much unpleasantness. In the new cabinet thus formed Moret was minister of government and Canalejas was minister of agriculture. A month later the cabinet arranged a *modus vivendi* with the Holy See, in which the legality of all the religious institutes then existing in Spain was fully recognized. On this occasion Canalejas conveyed the impression that he had been deceived, and Moret spoke strongly in favor of the orders. Sagasta, as was his custom in difficult matters, maintained an equivocal attitude.

In May there was some discussion of a proposed law of association; but as its trend was not to the liking of Canalejas, he resigned from the cabinet and threw himself into the open arms of the Radicals. His next move was a tour of the country on a speech-making campaign under anticlerical auspices. Upon the reopening of the Cortes he charged his former associates on the "Blue Bench" (where the members of the cabinet sit) with inconsistency and levity, because they had not pressed their anticlerical measure; but the premier retorted that the Liberal party was not made up of extremists, and that Radicals had no place in it. Thus was Canalejas read out of the Liberal party at a session of the Cortes.

Thereupon eight or ten cronies of his withdrew from the Liberal party and, with him, constituted an ephemeral Canalejas squad, open to offers.

Upon the death of Sagasta the Liberal ex-ministers adopted a new platform, in which there was no mention of the clerical question or of the religious problem, and under the leadership of Montero Rios they found themselves again in power in 1905, after an interval of Conservative government. Canalejas and his little band had cast their lot with Montero Rios, and when he was forced to retire after less than a year in office, they conferred their distinguished patronage upon his successor, Moret.

During his tenure of office Moret had not a word to say about clericalism or anticlericalism; what he aimed at was to be the recognized leader of the Liberals. He had to resign after six months in office, and gave way to General Lopez Dominguez, whose minister of government, one Señor Davila, proposed a measure against the religious which aroused a storm of protest throughout the country and caused the downfall of the ministry. Again Moret found himself premier, but at the expiration of forty-eight hours he had to give way to the Marquis of Vega de Armijo. This worthy came to grief over another association law, and retired to make way for Maura. We have seen how Moret succeeded Maura and how Canalejas superseded Moret.

Such is the history of the attempt at anticlerical legislation in Spain. We see that on two occasions the Liberal party have undertaken to legislate against the orders, and that on both occasions they have failed ingloriously; we see that the religious problem is one of the chief causes of the divisions, the weakness, and the failures which constitute the history of their party. What will be the result of this third attempt to saddle an association law on the country? Will Canalejas carry the day?

At the outset, we may say that the Catholics of Spain, and even the religious orders themselves, who are naturally most concerned in the matter, do not manifest any great alarm or uneasiness. Why this placidity? Because we are intimately persuaded that the whole affair will not come to a vote, that the one object of Canalejas is to stop the snarling of the Radicals, and the members of the newspaper trust, who, day in and day out, are goading him to undertake an anticlerical campaign. We think that we can foresee the course that his proposed associations law will take. As soon as it shall have been presented in the Cortes it will be referred to the proper committee, who will study it and report it to the house. A part of their duty is to ask the advice and opinion of distinguished people not connected with the Cortes; that is, to feel, as it were, the public pulse. But, as during May the appropriations for the coming fiscal year come up for consideration, the associations law will be pushed aside for the time being; then will come the summer recess; in the autumn the committee will call for advice and opinion, a proceeding that can be continued indefi-

itely. It follows, therefore, that in all likelihood the measure will not be reported to the Cortes before 1912. Now, in a country like Spain, where a ministry is subject to so many vicissitudes, who is the prophet that will venture to foretell what a year, or even a month, may bring forth? Will the Liberals be in power in 1912? Will Canalejas be president of the Council? Canalejas himself most surely has all this in mind; hence his constant effort to pose before the Radical elements of the country as an "advanced" statesman, ready to give battle to clericalism and to square off before Rome.

Supposing, however, that nothing that we have surmised or suggested should happen, that Canalejas should remain in power and that some associations law hostile to the religious orders should be placed on the statute-books, would the religious be driven from Spain as they have been driven from France? We think not. They will be nagged and harassed, their legitimate expansion will be made as difficult as possible, but we are decidedly of the opinion that no ministry could be backed up by the country in a wholesale attempt to use violence against them. They are too firmly established and the Carlists are too numerous.

The danger, if danger there be, is not in cabinets, but in the laboring classes of the great industrial and manufacturing centers, for they are offended and angered at the sight of a friar, a religious. The Radical press, which here in Spain enjoys unbridled liberty and absolute impunity, is untiring and unceasing in its efforts to hold up before the working classes the friar, the order priest, as their greatest enemy, and to this end no calumny is too vile.

At this writing the course of events in Morocco promises to create for Spain a state of affairs analogous to that in 1909. The Republicans and the Socialists, who are becoming daily more unified in their political program, have given notice that they will oppose any sending of troops to Africa. If to this Republican-Socialist campaign we add the ugly feelings stirred up by the proposed associations law, and if the cabinet does not proceed with the greatest prudence, circumspection and energy, it would not be strange if we should have occasion to lament a repetition of the acts of vandalism and outrage which gave its name to the "bloody week" of Barcelona.

NORBERTO TORCAL,
Editor of *El Noticiero*, Saragossa, Spain.

The Mystery of the Naundorffs

The newspaper reading French public in general and a small class of earnest believers in particular have been greatly interested in the petition addressed to the Senate by the Naundorffs, who request permission (not, indeed, to wear the French crown) to assume what they claim to be their family name, the name of Bourbon.

Prince "Charles Louis de Bourbon," as his partisans call him, is, if we believe the latter, the lineal descendant

of the unfortunate little King Louis XVII who was supposed to have died in prison, in June, 1795. Visitors to the quaint Dutch town of Delft may have noticed a tomb emblazoned with the lilies of France, bearing an inscription to the effect that here rests Louis XVII, "King of France and Navarre, son of Louis XVI and of Marie Antoinette of Austria." The grandson of the man buried in the Dutch churchyard now petitions the Senate for leave to assume officially a name that only his followers have given him hitherto.

Experience teaches us that the limits of human credulity are boundless, and during the last century various adventurers claiming to be the unfortunate prisoner of the Temple have, by turns, secured a certain number of adherents. Only three years after the Revolution, in 1798, the first of these claimants, the son of a Norman tailor, named Hervagault, was during many months treated as their lawful sovereign by the royalists of Châlons, but among these "false Dauphins" one only, the Prussian watchmaker, Naundorff, has left descendants who are enterprising enough to support his claims. But Prince "Charles Louis de Bourbon" cannot command many hundred partisans, and so far his pretensions have not moved the official world of the Republic. Nevertheless, for some years past he has come before the public at intervals. Thus, on the anniversaries of Louis XVI and Marie Antoinette a Mass for the repose of their souls is celebrated by his desire, besides the Mass at which the French royalists assist, and after it the Naundorff "King" and "Queen" receive the homage of their followers. Through the medium of M. Boissy d'Anglas, Senator for l'Ardeche, who is an ardent believer, the Naundorff's petition was presented to the Senate last month, and a commission was appointed to examine the justice of their claim to the name of Bourbon.

This incident, as may be imagined, gave rise to much controversy; the newspapers were filled with articles on the subject; the bulky volume printed by the "Prince" in order to substantiate his demands was examined and discussed by competent authorities, but as a result of the controversy that ensued the fable of the "Naundorff" King seems, at last, literally to fall to pieces.

Curiously enough, the commission of Senators appointed to decide the question was at first somewhat dazzled by the quantity, rather than the quality, of the papers contained in the bulky volume upon which M. Boissy d'Anglas based his action in the matter. Many important public characters, Popes and Kings were quoted as being favorable to Naundorff's claims, and numerous anecdotes, pathetic and sensational, added a touch of romance to the tale. Evidently this mass of evidence bearing on a story "too strange not to be true" acted upon the imagination even of the Senators of the French republic. Then as, one by one, the accumulated evidence was sifted, the startling statements disproved, and the pathetic anecdotes shown to be pure fiction, the "conscript fathers" drew back, their favorable attitude

was modified, and they prudently refrained from giving the favorable decision to which at the outset they had seemed inclined.

Among the writers who contributed to enlighten their judgment with regard to the question in hand are several well-known historians who have made the French Revolution their special study: M. Gustave Bord, M. Frédéric Masson, a member of the French Academy; last, not least, M. Lenôtre, whose books on the Reign of Terror have a European celebrity. M. Lenôtre is inclined to believe that the child buried on June 8, 1795, was not the little King, but a substitute. However, he, so far, refrains from expressing any opinion as to the ultimate fate of the escaped prisoner, except that he was not, and could not be, Naundorff. Finally, a writer who signs "G. M." seems to have closed the subject. Writing in the *Débats*, he shows that the first Naundorff, who, according to his argument, was a certain Carl Werq, was born at Halle in 1777, ten years before the prince whom he attempted to personify.

If, as now seems certain, this Carl Werq, alias Naundorff, was the man whose tomb at Delft is emblazoned with the Bourbon lilies, his story is another proof of the extraordinary extent of human credulity. Apparently, when the idea dawned upon him that he might better himself by posing as Louis XVII, he had not the trump card in his favor. He was ten years older than the son of Louis XVI; he was absolutely penniless; he had got into trouble twice with the German authorities, who accused him of being an incendiary and of coining false money; moreover, he could hardly speak French! Yet a certain success did attend his efforts. The long, lame, confused story of his adventures did impose upon a small number of well-meaning people, and now, after nearly a hundred years, the same story, with its discrepancies, contradictions and absurdities, has, up to a certain measure, impressed the republican senators of twentieth century France. Whether or not the adventurer's descendants believe themselves to be what they say, they have succeeded in founding a small party, and, though without large means or a wide influence, have secured a hearing before the Senate. At any rate, they are not wanting in confidence. It is probable that their recent failure will not discourage these believers and that "Charles Louis de Bourbon" will still be recognized by a few imaginative and romantic spirits as the lawful King of France.

Let us add that if the claims of the Prussian watchmaker have been shown to repose on no other foundation than the blind credulity of well-meaning individuals, they are indirectly supported by the mystery that even to this day surrounds the death of the unfortunate son of Louis XVI, a mystery that able and penetrating searchers after truth like M. Lenôtre have hitherto failed to explain satisfactorily. If, as is stated by the official documents, Louis XVII really died in the Temple, how is it that during the months that followed boys of ten

and eleven years of age were arrested in different parts of France because they were supposed to be the little prisoner, whose *official* death had taken place?

These and other points are still involved in obscurity, and will probably never be completely cleared up, but the particular Naundorff mystery may now be considered as thoroughly sifted. The rejection of the petitioner's request by the Senate is the only sensible solution of a vexed question which for so long a time aroused the interest of French historians, archeologists and royalists.

ANGLO-FRENCH CATHOLIC.

IN MISSION FIELDS

AN ANCIENT SHRINE IN INDIA.

At the beginning of Lent the Bishop of Mylapore, India, made his pastoral visitation of the Church of Mae de Deus, Mylapore, where he was received with great enthusiasm by the pious Christians. The diocese is in the territory that hitherto has been under the protection of the Portuguese government, and attention is naturally drawn to it at this time when the attitude of the home government towards the Portuguese missions in India is still a matter of conjecture. The *Catholic Register* of Madras gives in part an address to his Lordship on behalf of the congregation of Mae de Deus (Mother of God), in which the speaker said:

"The unfortunate overthrow of the Royal House of Portugal we cannot but deplore, when we reflect upon the fact that it is the Portuguese clergy, liberally supported by the Royal House, that were the first to plant the Catholic Faith in the Far East and West at great self-sacrifice, and to maintain it in all its integrity these past centuries. The sad occurrence, we have no doubt, has been a matter of anxious concern to Your Lordship, and we therefore take the opportunity to express our deep sympathy with Your Lordship, and pray that it may not in any manner impede the many measures, both in progress and in contemplation by Your Lordship, in connection with the educational and religious institutions attached to the See of Mylapore."

His Lordship in reply thanked the people for their kind and sympathetic expressions, and asked them to pray for the peace and well-being of his mother country. He then told some historical facts connected with their own ancient Church. He told them that it is recorded in the ancient writings of the Society of Jesus that they had a college attached to the Church of Mae de Deus three centuries ago; that their celebrated ancient scholar, Father Robert Nobili, spent his last days at this College, and was buried in this church; that there is a special day in the year dedicated amongst the Portuguese Jesuits to Our Lady of Mylapore; that in those days the fame of this "Lady" spread outside the Catholic community of the place, and the surrounding Hindus flocked to this church to implore the favor of our Lady.

CORRESPONDENCE

Italy's Unity Show Does Not Draw.

ROME, APRIL 30, 1911.

The Exposition! The Exposition! Always the Exposition! And yet the multitudes will not come, and the gate receipts are low. However, we have parades, banquets and speeches galore. Close on the heels of the departing Prince and Princess of Connaught arrived the French Commission, headed by General Victor Michel, the Commander-in-chief of the French army, to deliver an autograph letter of President Fallières and the felicitations of the Republic of France. There was much military saluting, and the King of Italy, toasting his guest, referred feelingly to France's share in the achievement of the independence of United Italy. In reply General Michel averred that this bond of blood, shed in the common cause of civilization and human progress, was a secure basis of peace and concord between the two nations. Exit France and enter King Gustavus V and Queen Victoria of Sweden. This was the time for the small boy; for a school holiday was declared and several thousand of Italy's best soldiers were brought in on parade.

These were really a fine looking body of men, young, active, clean-cut, well-groomed and fairly well drilled infantry and some cavalry and mounted carabinieri, who were strikingly handsome. The behavior of these men, when off duty and about town, is positively edifying, due, I am told, to the strict discipline under which they are trained, but due in part, as far as those quartered in Rome is concerned, to the labors of the Redemptorist Fathers at the Church of St. Joachim, near the barracks, who look after their spiritual welfare, and have many of them frequently to Holy Communion. At the dinner tendered to the King of Sweden, the King of Italy complimented Sweden on her heroic deeds in the past in behalf of liberal principles, and her present importance as an element of equilibrium for the peace of Europe. The best Gustavus could find to say was that humanity owed a debt to the genius of the Italian people for the precious treasures of art and human progress, and to Emmanuel and his forbears for the power and prosperity of United Italy. Really it is a hard task to toast three nations within six days, and the King of Italy is no orator, not to say no genius.

At the end of the week the notables were all off for Turin, where on Saturday the King opened the Turin section of the Exposition before the entire diplomatic corps, including, of course, our own Mr. Leishman, a large parliamentary representation of senators and deputies, with princes, counts and cavalieri innumerable, and last but not least, the insuppressible, if not irrepressible Mayor Nathan of Rome. The latter was down for a speech, but alas! the press reports in Rome cut it out to make room for the long discourse of the new member of the Ministry, the Honorable Signore Nitti. He dilated on the economic problems and progress of the nation, and, strange to say, took pride in the revival of the migratory spirit among his fellow-countrymen and the fact that Italy's fertile energy was now supplying five million souls to labor in South and North America. And yet, but the day before, the papers were clamorous with protest over the Italian Government closing "The Labor Information Office for Italians" in New York, though it only cost the country last year twelve

thousand dollars, whereas it formerly eat up thirty thousand a year.

A notable figure at the Turin opening was Signore Marconi, who himself superintended the sending forth to the world of the wireless message announcing the Turin Exposition as formally open to all comers, and here's hoping that they'll come! Meantime, our American commissioner to the Exposition, Mr. Harrison S. Morris, has kept his wits about him, and remembering the advertising value of Expositions and the omnipotence of the newspaper, had all the representatives of the press, both foreign and domestic, to dinner at the Castle of the Caesars on the Aventine. We are told that the proceedings at the festive board were most animated and cordial, and that over the champagne the dean of the press corps congratulated America on her fine exhibit and patted Mr. Harrison on the back as a rare good fellow for his hospitality to the hungry, not to say thirsty, press.

Just at this time the twentieth pilgrimage from Italy to Lourdes started on its way, two thousand strong, full of piety and enthusiasm. In the company are Cardinal Maffi and eight bishops of Italy. They have with them some twelve cripples, for whom they wish to solicit the largess of our Blessed Mother. Synchronous with this public testimony of faith and piety, the apostate priest, Romolo Murri, member of the Chamber of Deputies, issues a call for an anti-clerical convention in September, "to formulate a clear, lofty and serene conception of human life and human activities, extrinsic to the content of special religious creeds and doctrines." Yet on the same day in the Cathedral of St. Mark, in Venice, in the presence of Vice-Admiral Faravelli, sent to represent the Minister of Marine, the flag of the new man-of-war San Marco is solemnly blessed with the benediction of the Catholic Church.

To-morrow, the First of May, is looked forward to with some anxiety, owing to the question of a possible strike on the government railroads. The labor proclamations from the socialist sections are uncompromising. The Catholic Workmen's Union of Rome, while announcing a program of speeches on the high cost of living, universal suffrage, proportional representation, and against the threatened anti-clerical attack, is most eloquent in declaring that while it stands for sacred ideals of religion, patriotism and popular betterment, it will, as a Catholic body, never cease to battle for the sacrosanct and inviolable right of security for their religious principles. To this the Catholic Workmen's Union of Italy adds, that it will never tolerate tyrannical violation of liberty of conscience.

At the Vatican the Holy Father's indisposition still forbids his holding public audiences, but he daily receives the Cardinal Secretaries of the different Congregations on business of moment. He also received the new ambassador from Austria to the Holy See, Prince John, of Schonburg-Hartenstein, who came to present his credentials. On leaving the Pope and after presenting his compliments to the Cardinal Secretary of State, he went into Saint Peter's to do reverence at the tomb of the Apostles, Peter and Paul. This is somewhat more intelligible than the royal wreaths on the tombs of Victor Emmanuel and Humbert I.

The Holy Father also received His Excellency, Rafael Merry del Val, the father of the Cardinal Secretary of State, himself once the Spanish Ambassador to the Holy See, who, with his family, has come for a two months' visit to Rome. Father Bandini, a missionary

to the Italians in the United States, was also received to obtain the Papal blessing, and an autograph letter from His Holiness to his dear Italian children in North America. Finally, there was a solemn reception of the Patriarch of the Armenians, Mgr. Paul Peter XIII Terzian, who, according to unbroken custom, has come to Rome to receive the pallium at the hands of the Sovereign Pontiff.

Apropos of his visit, an eastern press agency announced the call of the Grand Vizier of Constantinople on the Papal Delegate, Mgr. Sardi, to thank him for a letter written by the Pope to the bishops of Albania, bidding them to allow Catholics to have nothing to do with the uprising in that unhappy land; to this was added the item that the Turkish Minister to the Vatican had been instructed to present similar thanks to the Pope in person. Needless to say that this is a canard manufactured out of whole cloth, as no such letter was ever sent to the bishops of Albania.

The week closed with a solemn religious celebration in Capua of the jubilee of Cardinal Alfonso Capecelatro de Castelpagano, son of the Duke of Castel Pagano, who is to-day, though eighty-seven years old, hale and hearty. He has been a priest for sixty-four years, Archbishop of Capua for thirty-one years, and cardinal for twenty-five. His mental activity during all these years is witnessed by twenty-seven volumes and thirty-two pamphlets of his published works, ranging in subject from "Cardinal Newman and the Catholic Church in England" and "The Mistakes of Renan in His Life of Jesus" to "Catholic Patriotism in Italy," "First Communion for Little Children" and "The Passion of Our Lord." The character of his soul is in part displayed by the closing lines of a letter of thanks which he addressed to the cardinals, archbishops and bishops, who cooperated in the production of a volume commemorative of his jubilee,—"I beg that Your Excellency recommend me in your earnest prayers to God that so much of life as is left to me be spent entirely in the love of Our Lord Jesus, the Church and the souls for whom Jesus died and rose again."

The trodden worm has turned at last and the Jesuit, Father Bricarelli, who was accused in the anti-clerical papers by the most recent convert of the Via Venti Settembre, ex-Father Verdesi, of having violated the seal of Confession, has instituted proceedings in the courts against Verdesi for criminal libel. The city would not be surprised to see this followed up by civil suit for damages against the five Socialist papers which published the libel. There is some semblance of law left in the Italian courts, and it is high time that, like God's rain, its blessings descend upon the just and unjust alike.

C. M.

The Dutch-English Jansenist

MARIENDAAL, April 30, 1911.

In AMERICA of the 18th of March I read the following communication: "Arnold Mathew, who calls himself Bishop of the Autonomous Church in Great Britain, etc., and Herbert Beale and Arthur Howarth, who received episcopal consecration from him, have been excommunicated by the Pope." The name of this Mathew has become sadly prominent in the ecclesiastical annals of our country, and has cast a sombre light on Jansenism, which is here dragging out a painful and shameful existence. Before discussing the matter of Mr. Mathew I should like to say a few words about this remnant of Jansenism in Holland. When I say Holland I conform

to the usage universally adopted by foreign countries. The real name of our country is *Nederland*, meaning low-country. Holland in the proper sense of the name consists of two provinces: Noord Holland and Zuid Holland. But when I make mention of Holland in this sense I will add to the provinces the adjectives north and south.

The Dutch Jansenists are the direct issue of Jansenius, the Bishop of Ypres, inasmuch as his doctrine was brought hither in the seventeenth century by those Jansenist leaders who were compelled to leave France and Belgium. The father of Dutch Jansenism is the Oratorian Peter Codde, who, in 1688, was sent to Utrecht as Vicar-apostolic, and who, although belonging to the Catholic Church, was already infected with the heresy. In 1723 the pseudo chapter of Utrecht, which was also tainted, nominated the Vicar-General Cornelius Steenhoven as Jansenist Archbishop. He, a short time after, received episcopal consecration from the hands of Monsignor Varlet, and was suspended. It was then, especially, that Jansenism scattered its seed in Holland; but it cannot be said that it took root to any large extent, for, according to the statistics recently published, the Jansenists are very restricted in number. They claim three dioceses: Utrecht, Haarlem and Deventer.

(1) The Archdiocese of Utrecht is divided into three sections, under the jurisdiction of an arch-priest. The Utrecht section consists of six parishes, three of which are in the city itself. It has 2,473 people belonging to it, of whom 1,340 are said to be communicants. The section of Schieland, in South-Holland, has seven parishes, two of which are in the City of Rotterdam. It claims 1,404 people, of whom 767 are communicants. The third section is that of Rhinland in Delftland, which has three parishes, with 371 people, of whom 228 are communicants. To the Archdiocese of Utrecht belong also the dispersed Jansenists who are scattered throughout the whole country, and have no fixed parish. Their number is unknown, but it is certainly very small. The largest body of them is to be found in Arnhem, and consists of only 37 people. There are two parishes abroad, one of them in Paris, of 270 people, and another at Nordstrand, a German island in the North Sea, with a congregation of 50, of whom 33 are communicants.

(2) The Diocese of Haarlem consists of ten parishes, two of which are in the City of Amsterdam, and claims 3,732 people, of whom 1,914 are communicants.

(3) The Diocese of Deventer passed out of existence long ago. Perhaps there are some dispersed Jansenists there, but there are no parishes. There is a titular bishop, but he is pastor of the two Jansenist parishes at Rotterdam, which city really belongs ecclesiastically to the Archdiocese of Utrecht.

The Jansenists have a seminary and college at Amersfoort, but there are only eight theological students and seven collegians in it. The total number of Jansenists, therefore, in Holland amounts to 8,352 all told, of whom 4,292 are communicants. They are directed by an archbishop, two bishops and thirty-one priests, and thus cut a small figure side by side with the 1,800,000 Dutch Catholics, who are divided into five dioceses, with one thousand parishes and three thousand priests. As regards the doctrine of these Jansenists, I shall not discuss their errors in the domain of speculative theology, but shall confine myself to the following points: They do not recognize the supremacy of the Pope. They deny the dogmas of the Immaculate Conception and Papal Infallibility. They have changed the days of

fasting and of feasts. They have suppressed all the impediments of marriage except those recognized by the State. They have translated into Dutch the Pontifical, Missal, and Vesperal, and have suppressed in the Canon of the Mass the prayer for the Pope, and in the Credo the *Filioque*. They have frequently conferred on the advisability of doing away with the celibacy of the clergy, and, although they have not pronounced definitely upon this matter, they have, without protest, permitted one of their priests to marry. At this marriage the incumbent of the Jansenist parish of Gravenhage assisted. This worthy is at the same time professor of Ecclesiastical History in the Jansenist seminary, and has lately been promoted to the dignity of Canon of the Diocese of Utrecht. We Catholics in Holland hear very little about the Jansenists. It is only occasions like that of the Mathew case that bring them into prominence.

Who is this Mathew? Thanks to a sort of public confession which he has made in the *Oud Katholieke*, which is the official journal of the Jansenists, I can give the following reply to this question. He was ordained a secular priest in 1877. In the following year he entered the novitiate of the Dominicans, and left in 1879. After that he was employed in four different dioceses in England. In 1889 he gave evidence of loss of faith, and in 1890 he went to Paris to consult Father Loysen, who told him that he ought to distinguish between Papalism and Catholicism. With this luminous revelation Mathew returned to England and joined the Ritualists, but he never subscribed to the thirty-nine articles of the English Church. In 1892 he took a wife, and in 1908 he asked Gul, the Jansenist Archbishop of Utrecht, to bestow on him episcopal consecration. According to the joint pronouncement of the Jansenist Archbishop and Bishops of the 9th of April, 1908, he based his request on the declaration that he already had in England nine different Old Catholic societies, directed by twenty priests. It is unnecessary to state that this is a gross exaggeration; but whatever may be the case, Gul declared that he was inclined to consecrate him bishop, and stated that he would do so on the 8th of April, 1908.

The day before the ceremony an unexpected difficulty presented itself. The bishops heard from one of their friends that Mathew was married, a fact which he had not revealed to Gul, who thereupon refused to consecrate him before he had consulted with the other Jansenist Bishops. The result was that they came together and decided that marriage was not an obstacle to episcopal consecration, and accordingly, on the 20th of April, 1908, Mathew was made a bishop in the City of Utrecht. Naturally, there was a great deal of good feeling between the parties to this affair, but soon the Jansenist bishops began to perceive that Mathew was not altogether of their way of thinking. They had hoped, and perhaps had stipulated, that he was to enter into hierachial relations with the Church of Holland, but to their great surprise and indignation they learned last year that, on the 13th of June, 1910, he had secretly conferred episcopal consecration on Herbert Ignatius Beale, pastor of the Church of St. Edward in Nottingham, and on Arthur Howarth, pastor at Corby in Grantham, although they both declared formally that they wanted to remain Catholics.

The Holland Jansenists protested, saying that Mathew was acting contrary to his promise at Utrecht: First, in consecrating bishops without giving notice to his Dutch confrères; secondly, in consecrating them secretly and alone; thirdly, in consecrating as bishops men who be-

longed, or pretended to belong, to another church, viz., the Catholic Church. Moreover, they said that he was not permitted to consecrate as bishops those who had not yet been admitted into the Church.

These protests were published in the *Oud Katholieke*, and a short time after Mathew, who had never signed the Utrecht convention, came out with a declaration in which he separated himself completely from his friends in Holland, and announced himself as the independent head of the Western Orthodox Catholic Church in Great Britain and Ireland. He gave as a reason for this proclamation that the Jansenist Church of Utrecht was altogether degenerate, and to prove it he quoted several points of doctrine, such as I have mentioned above.

Thus, for example, he says that the Church of Utrecht does not admit the existence of the seven Sacraments, denies the Communion of Saints, and does not permit the worship or veneration of relics, including those of the Blessed Virgin. I do not know if these accusations have any foundation. Mathew himself adds in his declaration that he has often discussed the question in the *Oud Katholieke*, and that his adversaries had admitted that the degeneration had reached the depths, such as he describes them, in the Church of Utrecht. On this account he declared himself independent, and maintains that, with his flock, he forms a branch of the one Holy Catholic and Apostolic Church, but is not in any way dependent upon any foreign ecclesiastical power. Hence, he disclaims any associations with the Old Catholics who exist in foreign parts, and denies their right to exact any submission from him.

To complete the measure of his iniquities, he is impudent enough to insult the Catholic Church of England and Holland by saying that the latter, founded by St. Wilibrord and St. Boniface, was originally the Old Catholic Church, and that the Jansenist Archbishop of Utrecht, who conferred episcopal consecration upon him, was the pastor of a small remnant of the ancient Church of England, which is now perpetuated in Holland. It is clear from all this that the Pope was right in excommunicating this schismatic. According to the latest information of the Holland papers, Mathew was living with his wife in a village near London. His followers, who seem to be few in number, are scattered somewhere in the neighborhood.

BATAVUS.

A Navy for Australia.

SYDNEY, MARCH 14, 1911.

The press has given to the public the report which Admiral Sir Reginald Henderson has, at the request of the Minister of Defence, drawn up on the important subject of the Australian navy. He recommends the creation of a fleet of 52 vessels, namely, 8 armored cruisers, 10 protected cruisers, 18 destroyers, 12 submarines, 3 depot ships, and 1 fleet repair ship.

The primary object, he says, of an Australian navy, should be the immediate support of the rest of the empire's naval forces, as, once the command of the sea is lost by the empire, no local system of defence could secure Australia. The secondary object must be the protection of ports and shipping from a hostile fleet. The report goes on to say that the fleet should be divided into two divisions, eastern and western, of about equal strength.

Such is the scheme put forward by Admiral Henderson for the defence of Australia. It is certainly both ambitious and costly.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 20, 1911.

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Violating the Seal of Confession

An unspeakable individual in Rome named Verdesi has recently added to his other offenses—and they are many—by accusing Father Bicarelli, S.J., of divulging the secret of the confessional. Five Italian newspapers hastened to herald the welcome news to the world. Of course there is no truth in this outrageous charge. The facts are as follows:

Verdesi was originally a pupil of the Apostolic School, at St. Paul's Outside-the-Walls. From there he went to the Benedictines and became a monk. One day he was missing from his cell, and after some time was found in the now unhappily famous Methodist refuge for sinners, whose chief occupation consists in exploiting people of the Verdesi stripe. Men of the world will say it was a pity he was not left there, but he was persuaded to withdraw, and was then received into the Roman Seminary of the Apollinare to study theology, and was finally ordained a priest.

Here most churchmen, if not all, will gasp for breath. It is nothing less than amazing that such a wretch should be advanced to the priesthood, who not only was a fugitive from his monastery, thereby incurring excommunication *ipso facto*, but who posted off to the Methodist clique that makes a trade of debauching the faith of unfortunates like himself, who are drifting around the cities of Italy, and who will do anything and say anything for shelter or pay. It matters not how many tears he may have shed or how effusively and dramatically he may have protested his absolute repentance, it is simply inconceivable that an unwise pity for the miserable man's soul should have caused his patrons to forget the rights of Holy Church in this instance. The results have shown the folly of their action.

Verdesi was ordained in 1907. In 1908 he came to see Bicarelli, and in the course of a conversation, which was

not at all understood to be confession by either one or the other, it came out that he had been in the habit of attended meetings of Modernists which were held in the city. When told that delinquents in this matter were obliged to inform the authorities of the fact, Verdesi made out a written statement, but to avoid being known, asked Bicarelli not to send the original paper, but a copy of it. This was done—Bicarelli, fortunately, keeping the original.

Two and a half years passed by, during which time scandal was busy with Verdesi's name, when suddenly the accusation appeared in the papers that Father Bicarelli had broken the seal of confession by betraying his penitent to the ecclesiastical authorities. It is needless to repeat what we have said, that there was no question of confession at all in the whole affair. The vile charge is merely the act of a bad priest to besmirch the Church, to do harm to souls, to stab the reputation of Father Bicarelli, who had for years befriended him, and to get money from his Methodist friends.

The case has been brought to court. The five foremost lawyers of Italy have been engaged to prosecute Verdesi, and when he is disposed of and sent to jail, then the papers which published the slander will be sued for libel. Meantime, Verdesi's family is disowning him, the Church is bowed down with sorrow and shame over the infamous life and apostacy of one of its priests, and the Methodists of Rome are exulting in their success in preaching what they call the Gospel.

The Queen and the Pope

The Queen of Holland seems also to be the Queen of Hearts. Her exquisite womanly tact, her strength of character and her wisdom in the administration of the affairs of her vigorous and prosperous little kingdom are constantly in evidence. An instance is at hand in the difficult matter of felicitating the King of Italy, on the Fiftieth Anniversary of Italian Unity. In doing so she has shown more delicate diplomacy than perhaps any of the other sovereigns. She pleased Victor Emmanuel, but at the same time she framed her words of congratulation so deftly as not to hurt in the least the sensibilities of her devoted Catholic subjects.

The diplomatic usage of the Low Countries requires that on such occasions a number of dignitaries selected from the court, or the army, or the civil service should be sent to convey the royal message. She selected three Protestant gentlemen of the court, knowing instinctively that a Catholic would have felt very uncomfortable on such a mission, and that his fellow-Catholics would have watched him with anxious concern, whereas this courteous arrangement makes them feel that the embassy is more of a personal delegation of the Queen herself than a national representation.

It has not escaped the notice of the world also, that this royal act coincides with a renewal of diplomatic re-

lations with the Vatican by the reestablishment of a Papal Internunciature at The Hague. It would have been a Nunciature had not circumstances made that impossible.

It will be remembered that when the First Peace Congress was convened at The Hague in 1899, Italy intrigued to prevent the Pope from being represented in it. Holland protested against the exclusion, but was overruled by Russia. The result was that Leo XIII withdrew his Internuncio, who was then at The Hague, and the office was handed over to a Chargé d'Affaires.

When the Second Peace Congress was held the exclusion of the Pope was still maintained; but now, just as Italy is celebrating its Jubilee, the Internunciature is reestablished. Naturally the question immediately suggests itself: what will happen if the Pope is not invited to the Third Peace Congress? Will there be another rupture of diplomatic relations? That contingency has been skilfully provided for. The Nuncio of Brussels will be the Internuncio at The Hague. The reason of this apparently verbal distinction is, that were he Nuncio at The Hague, as well as at Brussels, he would outrank all the other ambassadors, which, of course, would be represented by the Protestants of Holland, who make up two-thirds of the population. Hence, he will continue to reside in Brussels, but will be represented in Holland, not by a Chargé d'Affaires, but by a Chancellor or Auditor. Thus diplomatic entanglements will be forestalled. Nothing is sure, of course, but it is possible that an attempt may be made to have the Pope represented at the Congress.

The outlook is so encouraging that the Catholics of Holland are looking hopefully towards the reestablishment of the Dutch Legation at the Vatican, which was abolished in 1874. In any case the beloved Queen can be sure that she has not only a still greater claim than heretofore on the affectionate loyalty of her Catholic subjects, but has won for herself the admiration and gratitude of Catholics all the world over.

Something to be Done

What dull, apathetic, unprogressive, unenterprising people we American Catholics are, in some things at least! In one respect especially it is very noticeable; namely, in our attitude to Catholic literature. We are building churches, of course, with feverish haste and lavish expenditure, but a certain great Cardinal does not hesitate to make the startling announcement that it is just as necessary to support a Catholic newspaper as to build a church. We are spending millions on schools that vie in the splendor of their equipment with those that public money pays for, but Pope Pius himself warns us that it is useless to build Catholic schools if we do not accustom the pupils who frequent them, and the parents who patronize them, to take pleasure in Catholic reading. We are preaching missions against sin, but the

daily papers reeking with sin litter our houses. In brief, we are erecting magnificent monuments to Catholicity in stone, and filling our ears with countless exhortations to virtue, but, as Archbishop Ireland puts it in his forceful fashion, we are losing our Catholic intelligence and heart.

But Catholic newspapers are so dull and uninteresting! They are indeed for those who prefer the pictures of actresses and the records of divorce courts. They are not on our literary level! That also is true for those who never read anything but the trash of popular magazines, or the coarsest and most vulgar of papers. We cannot afford them, is another excuse. Yet the poorest among us find means for the daily paper and the Sunday supplement, and very few, either rich or poor, have ever seen the publications that would instruct them in what is most essential to know.

We are continually patting ourselves on the back for the thoroughbred Catholicity of the United States. Some things, no doubt, we do fairly well, but in this particular we might well take a hint from our friends the Europeans. Thus, for instance, there is one country with only 22,000,000 Catholics, where they sell a million of Catholic pamphlets every year. Or if we prefer to take Great Britain and Ireland as an example we shall find that although they have only about 6,000,000 Catholics, yet since they have begun to organize in behalf of Catholic literature they have sold a million and a quarter copies of a devotional series, 868,000 of a book of meditations, 1,700,000 copies of a simple prayer book, 900,000 pamphlets dealing with Protestant misstatements, 389,000 discussing the various aspects of the Anglican controversy, 2,500,000 Catholic story books, 1,879,000 of a biographical series, 100,000 of a religious and scientific series, to say nothing of pamphlets dealing with Art, Music, Education, History and social questions.

Have we anything like that to show in the United States, with our 15,000,000 Catholics? There is only one instance that we know of, and that is the *Messenger of the Sacred Heart*, which publishes over 150,000 copies a month. Its June issue runs up to 160,000 copies. It has the organization of the League behind it, and that explains its success. Why cannot something similar be attempted for other publications?

The French Turk

On his recent visit to Algiers, M. Fallières, the President of the French Republic, received with the greatest kindness and courtesy a very large deputation of the official representatives of Mohammedanism. They filed before him, reciting prayers, swinging censers and performing the various ceremonies that are prescribed by the Moslem ritual. Fallières was charmed. He was all graciousness to them, and not only assured them of the protection of their worship and his unwillingness to hurt in any way their religious sensibilities, but went down

into his pocket and presented them with a check of a thousand francs for the maintenance of their schools, in which, it goes without saying, not the Gospel, but the Koran, is taught.

It is this same curiously constructed individual who, on leaving France, chose Easter Sunday for the moment of his departure, to show his contempt for the day. Everyone, of course, had to dance attendance on him; the harbor of Toulon was filled with ships to give him a proper send off, and the great church festival was ostentatiously and offensively ignored. Less kind to his own countrymen than to the unspeakable Turk, he puts a ban on the smallest Catholic procession in France, and instead of contributing anything to support the schools, where Christian morality would be taught to the young rascallions of the cities and towns, he seizes the buildings, turns out the teachers, puts up the property at auction and pockets the proceeds for the Government. After destroying the Church of France, he sends detectives out to discover if there may be anywhere two or three of these old monks, or friars, or nuns, who are clubbing together to stave off starvation, and gives orders to clap them in jail if they dare to defy the law which he and his friends have formulated.

Someone suggests that if these unhappy French citizens, who are hunted like wild beasts in their own country, would tell the policeman who comes to arrest them that they are Mussulmans, M. Fallières might be tempted to send them a thousand francs to start their schools again. Thus have things changed since King Louis of France set out to conquer the Moslems. The successor of St. Louis has become a Turk, and if he is logical he might try to convert Notre Dame into a mosque. It was put to a worse use before.

Juvenile Depravity Again

A New York newspaper presumed recently to criticise sharply a judge of the Criminal Court of the metropolis for certain views which the latter had expressed when interviewed regarding the "crime wave" lately sweeping over our city. AMERICA, of course, holds no brief for Judge O'Sullivan, who, no doubt, will himself say whatever he deems necessary in reply to the criticism. One may remark, though, that certain insinuations against the Judge, because of his frank comments on the American public school system, drawn one may suppose from his rich experience in dealing with results of the crime wave, come with exceedingly poor grace from an editorial writer who is wont to spare neither high nor low in his own criticisms of existing conditions.

However, there occur in the article referred to certain cocksure statements, glibly and sweepingly affirmed, that ought not to be permitted to pass without question. When the writer states, for example, that "the public schools in America are the best schools in the world, and they have given the best results in the world," he

is simply pitifully begging the question. Those of us who assert the need of religious training in our public schools, and who claim that the failure to emphasize the child's responsibility to God, is responsible for the growth of juvenile depravity, bluntly deny the writer's boastful claim. Excellent though our public schools may be in the mental training they provide, they are, as schools, lamentable failures so long as character formation is not a detail of their program. Unless reverence be the result of education—reverence for God and the truths and commands and ways of God, as well as reverence for all forms of authority, parental, civil and ecclesiastical, character formation is unthinkable and education is worse than a failure. It is an unparalleled misfortune. But to fashion the minds of the young to habits of reverence conscience must be educated, since the reverence of conscience is the norm and exemplar of all reverence. Conscience cannot be educated without teaching morality. Morality cannot be taught unless explicit religious instruction is a part of the curriculum of the school. There is no more possibility of teaching moral obligation without teaching the existence of a supreme legislator than there is of teaching the duty of filial love without admitting the fact of a father.

When we affirm this we do not mean to permit the Judge's critic to cloud the issue. We do not contend that in our republic it shall be "for public school teachers to say what a child shall believe, what its idea of God shall be, or what religion it shall adopt." There is another way out of the critic's dilemma. They who insist upon the religious education of their children ask merely that the stupendous sums, drawn by the state from the taxation of all the people for educational purposes, shall be so used that the just demands of all the people shall be heeded. Mr. Balfour, the distinguished leader of the English Conservative party, recently expressed the idea of those favoring religion in education in that land, and we in America can cordially accept his proposal. "We are all persuaded that the State, which seeks by its legislation to effect a divorce between religion and the elementary teaching of children, is following the worst conceivable policy for the service of future generations. Let us then frankly face the situation, recognizing, as we must, the insistent demands of parents for the Christian education of their children, let us map out a public school program in which the legitimate claims of parents will be acceded to, and provision will be made to render possible religious instruction at the expense of the State." This, be it said, is the sole solution that appeals to one as strictly compatible with the true idea of religious liberty, of parental responsibility, and of the primordial necessity of religious training in children's education. Any other course spells religious oppression of the vast Christian body among us, in favor of those who are not Christian.

Nor do we claim that religious instruction will at once and forever do away with crime in the land. Un-

fortunately human nature is frail, and even at its best it will never be impeccable. One does not contend that proper living in times of pestilence will absolutely ensure the individuals of a community against its ravages. Yet one does not, therefore, neglect to use the safeguards of proper living. A Christian education will not save from crime the individual who uses his freedom deliberately to reject in his conduct the principles of moral living that education imparts; still it were an unspeakable offence against logic to conclude thence that a Christian education is worthless. If, even under its influence moral rectitude and upright citizenship be difficult to attain, what shall be our state when its wholesome safeguarding is eliminated from our lives?

Britain's New Civil Pension Bill

England's Chancellor, Mr. Lloyd-George, early this month launched his projected civil service bill for the sick and unemployed of the British Isles. Despite the repeated rumors of his physical breakdown, bandied about after the last elections, he made, we are told, an excellent speech introducing the measure. It lasted nearly two and one-half hours, and is admitted by everybody to have been the most daring advance toward social revolution in England ever proposed in Parliament. His scheme overshadows everything else in politics, and stands out as the greatest thing in English political life to-day. Mr. T. P. O'Connor, in his correspondence, speaks of the amazement with which the Chancellor's insurance proposals fills the Britons. "The gigantic size," he says, "the daring conception and the thorough and exhaustive machinery of the scheme come with a crashing surprise, even on a public prepared by preliminary announcements for weeks for the proposal."

It is too early yet, without the text of the bill, to analyze it in detail, but one can easily deduce from Lloyd-George's speech that the measure implies a tax laid upon him who has for the benefit of him who has not. And the tax will be a huge one,—huge, one may venture to predict, beyond the tentative estimates of the author of the bill. One needs but recall that the original estimate made by the Chancellor of the expenditure under his old age pension act was \$30,000,000 a year, and that it already involves an outlay of \$65,000,000, and still is rising.

Perhaps the apparently unanimous chorus of praise with which, remarkable to say, the measure is received is due to political expediency rather than to political economy,—the beneficiaries of the proposed pension list are all powerful at the polls. So far, as cable messages to the press declare, no man, even among the Conservatives, seems possessed of the nerve or inclination to challenge the proposal. Probably enough, another story will be told when the details of the plan begin to be discussed. John Bull has long been known to have rather fixed notions regarding property rights; and there

will be not a few, we venture to predict, who will assail the measure on the plea that thrift has some rights for protection against what must eventually come to appear to many a premium on idleness and irresponsibility.

The Cardinal's Reminder

The need to-day of Catholic men and women who will courageously and intelligently, in public and in private, stand for Catholic faith and Catholic practice must be evident to any one who walks with his eyes open. A world that is dangerously close to a lapse into materialism must be taught the worth of the supernatural; a world that sacrifices everything in its unreasoning rush after ease and comfort and pleasure must be shown the worth of principle and integrity; a world that is slipping away from its Christian moorings and drifting out upon the uncharted seas of indifference and religious unrest needs to have evidence of the peace and vigorous strength that belong to them who abide within the shadow of the immovable rock of the Church.

No wonder that Cardinal Gibbons emphasized the opportunity facing the Catholic layman to-day, whilst expressing his deep gratification at the splendid reception arranged for him last week by the Catholic Club of New York. His Eminence is ever wont to show a keen sense of the fit word to be spoken, and the representative body of the Catholic laity that night greeting the great prelate of Baltimore should find excellent inspiration in the reminder he addressed to them: "A zealous and enlightened laity is the glory of the Christian Church. The most luminous periods of the Church's history have been epochs conspicuous for laymen who have vindicated the cause of Christianity by the eloquence of their writings or by the splendid sanctity of their lives."

Since the acknowledgment of Mexican independence in 1821, fifty-four different men have been nominally at the head of affairs in Mexico. Thirty-one of these were generals, ten were lawyers, eight were private individuals, and five were ecclesiastics. The shortest term was that of President José María Bocanegra, who ruled for only five days, but seven others did not last for an entire month. Of the whole number, twenty-nine reached the end of their tether in less than a year. Almost half the period has been taken up by Benito Juárez, who ruled and reigned for fourteen years, five months and eleven days, and Porfirio Diaz, who is now in the third month of the thirtieth year of his administration. General Santa Ana, whose name was identified with Mexican politics for so many years, was President for less than five years. Four of the ecclesiastics were bishops, the most distinguished being Pelagio Antonio de Labastida y Dávalos, who died Archbishop of Mexico. The Mexican Constitution now excludes ecclesiastics from the presidential office.

LITERATURE

The Clouds Around Shakespeare. By Rev. GEORGE O'NEILL, S.J. Dublin: E. Ponsonby. 20 cents.

The purpose of this well written booklet is not to disperse the clouds, but so to mass them together and deepen their color that Shakespeare will vanish from view. The plea is dignified, able, and often eloquent, but, in spite of evident sincerity, more specious than convincing. The point most vigorously urged in disproof of Shakespeare's authorship is the poet's accurate knowledge of legal phraseology, but when his character has to be assailed, we are told he was continually engaged in lawsuits, and even kept a lawyer in his house. He had, then, rare opportunities to learn much about law. The objection that a man so keen on money making as Shakespeare is alleged to have been would have published his plays is also easily met. Poetry was not lucrative in those days—even later Milton got but £3 for *Paradise Lost*—and publication of the plays would have deprived Shakespeare of the exclusive rights of his theatre to produce them. The main argument, that the Stratford rustic and London actor-manager could not have acquired the varied learning and finished workmanship manifested in his reputed works, and that the sentiments in the plays are nobler than his character, would prove much literature spurious and overlook the power, creative and acquisitive, of genius. There was a poet in Father O'Neill's city of Dublin who, without teachers or familiar intercourse with literary men, acquired intimate knowledge of several languages and of general literature, and a mastery of the English tongue that enabled him to give exquisite expression to noble thoughts and enshrine in pictured verse the spirit of peoples of whose languages he was ignorant. His habits, too, were out of harmony with his works. A priori it would be easy to prove that Mangan's poems were not written by Mangan. In a previous pamphlet: "Could Bacon have written the Plays?" the author essayed to prove that Bacon could; the way is now open for direct proof that he did. We fear it will be "love's labor lost," if not "much ado about nothing."

M. K.

Who Are the Jesuits? By the Rev. CHARLES COPPENS, S.J. St. Louis: B. Herder. Price 50 cents.

The numerous books that have come from the tireless pen of Father Coppens are distinguished in a striking degree by two excellent qualities, timeliness and condensed and lucid precision. His latest work, undertaking to answer the question proposed on its title-page, "Who are the Jesuits?" displays to a marked extent these admirable characteristics. One is often met nowadays with the query: "Where can I find some brief and reliable book on the Jesuits?" The inquiry has not been easy to satisfy. While numerous works exist which treat of one or another side of Jesuit activity, there is in English, we believe, only one which endeavors to give a comprehensive history of the Society of Jesus in a readily available compass. We refer to the "Jesuits, Their Foundation and History," by B. N. This most readable narrative, following in the footsteps of the French history by Crétineau-Joly, was issued in two volumes; and, even if its length were not forbidding to many casual inquirers about the Jesuits, the fact that it has long been out of print makes it somewhat rare and not easily obtainable.

For this reason there can be no doubt that "Who Are the Jesuits?" has the merit of being opportune. That, however, important though it be, is an extraneous and accidental recommendation only; a more valuable asset, so far as author and reader are concerned, is the little volume's singularly skilful condensation of salient facts and essential explanations. In treating the history and life of the Jesuits, and the vast literature

of calumny that has been written against them, the author has exercised extraordinary power of analysis and selection. We have here in the small space of a hundred pages a clear, straightforward and interesting account of the origin, aims, achievements, trials, persecutions, and present condition of Jesuits, with a closing chapter dealing with the principal slanders against them, and a bibliographical appendix of books and articles in English, to which the reader may refer for more detailed information. In the chapter on slanders we have not only the old answers to the old lies about the *Monita Secreta*, the "Jesuit Oath," and the end justifying the means, but also neat and adequate paragraphs on such popular fallacies as that the Jesuits are rich, are a body of ambitious men, are perniciously active in politics, and are too independent of hierarchical control.

Father Coppens's little book is principally and, in view of its dimensions, necessarily one of information rather than apologetics. Still, it contains in essence the best possible answer to all the malicious attacks against the Society of Jesus. It gives the end and scope of the Society as discernible in its founder's purpose, its rules and constitutions, and in the vows which its members make. If individuals here and there in the Society during its eventful history have put *mei* for *Dei* in the motto, *Ad Majorem Dei Gloriam*, which formulates briefly the spirit of the Society, if they have so far forgot themselves as to jockey for position and yield to pride of place in the Society itself or beyond its frontiers, seeking personal kudos at the expense of the Society's good name and of the Church's mission, they have done so in the despite of their training, their profession, their vows and the explicit prohibition of their rules and their superiors, and consequently have acted not as Jesuits. They have yielded to that illegitimate individualism which in general is so admired by the class of writers who affect to be scandalized by its very exceptional appearance in the history of the Jesuits.

JAMES J. DALY, S.J.

Alarms and Discussions. By GILBERT K. CHESTERTON. New York: Dodd, Mead & Co.

Mr. Chesterton has been living in the country. He has taken unto himself a rustic and meditative seat in —shire, a yellow-brick country-seat, he tells us, of the architecture of year before last. There he has been dwelling in rural quietness and country peace. Every week—one reads between the lines—the sharp, insistent call for "copy" reaches his ears from afar, and he starts incontinent from cheerful ponderings on fields and marshes and meadows, to spin a cunning web of entertaining discourse for the Saturday columns of the *Daily News*. Thence, in the main, has been gathered this sheaf of pleasant essays, so the breath and the imagery of the country are everywhere on its pages. "I was walking the other day in a kitchen garden," is the agreeable and fitting prelude to his somewhat gargantuan reflections upon "The Appetite of Earth." The roses in his flower-garden give him occasion for some thoughts upon "The Wrath of the Roses." Again, he tells us, of an essay about a half-built house upon his private horizon, that he "wrote it, sitting in a garden-chair."

These may seem trivial and slight details, whereby to characterize a whole series of papers; yet to those who know their Chesterton, they hint very well the atmosphere and color of this book. The high vivacity and bouncing courage of attack which make his former volumes at once effective and amusing, are tempered and subdued to a less personal strain. Our author is deep in the fields and the woods, and his antagonists are all afar. London itself, with its fogs, bodily and of the mind, its clang of traffic and of disputation, its clatter of wheels and of tongues, rises only as a fond and distant memory, a foil and contrast to the bucolic peace.

Of course, neither the dominant subjects nor the trend of thought which we have come to look for in Mr. Chesterton's

reflections are missing here. Religion and Philosophy still enter largely into his musings, but they enter in a country dress. The cool and friendly face of Nature stirs his chivalric spirit to fewer knightly onslaughts, nor can the too-distant challenge of the presumptuous sages move him so easily to wander Londonwards in search of wars. He yields more often to the spell of mild discursiveness; he drops his charger's rein upon the neck betimes, and lets him crop the clover.

We do not mean, to be sure, that anyone should imagine that all is rural and bucolic here. Some essays sound the old familiar strains, some passages still provoke to martial glee. The Chesterton we have known is there, though in a changed environment. Mirth and paradox and surprise, balance and antithesis, a warmth and color of words, a wealth of imagination, no need to say that these still haunt his pages. Nor has his view-point nor his teaching varied. The glory of adventure and romance, the strangeness of the usual, the wonder of the commonplace, the praise of the good times gone by, and a noble scorn of snobbish and smug modernity, ring out in his sayings as of yore. Politics, too, and economics are touched on here and there, and he has a whip for greedy capitalists and selfish landlords, and swings it vigorously when he meets them by the way.

In conclusion it is interesting that certain passages in these essays remind one rather strongly of the manner of the author's bosom friend, Mr. Hilaire Belloc. Very possibly it is the adventurous and descriptive strain which we have come to associate with the latter writer.

EDWARD F. GARESCHÉ, S.J.

Die Geschichte der Weltliteratur, VI Band, Die italienische Literatur. Von ALEXANDER BAUMGARTNER, S.J. St. Louis: B. Herder, \$5.15 net.

The sixth volume of the History of the World's Literature, by Father Baumgartner, S.J., deals with the verse and prose of Italy. It is the last work from the pen of the great critic. Shortly before his death he had reviewed the proofs of his chapter on Tasso's "Jerusalem Delivered," and to a fellow religious, who entered his room, he quietly quoted the passage from a letter of the poet: "What will my dear Antonio say when he hears that his Tasso has died? and according to my thinking the news is not long to be expected." It was the last interest he was to show in his monumental work, which, as a history of universal literature, remains without an equal in any language.

Death has left the last portion of the present volume slightly incomplete. Nothing essential, however, is wanting, although we miss the intended summary of modern Catholic writers and the "Dante Redivivus," which latter chapter was to have dealt with the Dante revival and the Dante literature of our day. Here, if anywhere, there is need of an Ariadne thread, such as the great poet-critic could best have put into our hands, to guide us safely through this modern labyrinth.

The volume before us shows no abatement of the author's powers. The same critical insight, the same profound and scholarly research, the same clearness and felicity of language which characterized his previous volumes are equally conspicuous here. His practised hand seems never to have grown weary in detailing with the utmost patience and fidelity the countless uninspiring minutiae which a work of this nature demands, while his genius expanded as ever when brought into contact with the world's supreme achievements in the realm of letters.

All periods receive from him the same careful and intelligent treatment. Readers whose predilection leads them to the classic age of the Italian renaissance will find here masterly treatises upon Dante, Petrarch, Ariosto, Tasso and others whose names are familiar upon the lips of all. Those whose interests incline them to the study of earlier poets will follow with pleasure the descriptions of the gentle Saint of Assisi and of the eccentric but brilliant career of his poet-son, Jacopone da Todi. For such, however, as cast their eyes upon the present age, there is interest

sufficient in the closing chapters, perhaps the most vivid of all, and written in words that come forth flaming from the author's soul. They describe for us the wantonness and Satan-worship of Carducci; the unholy fire glowing in the verses of Gabriele d'Annunzio, whose angel wings are sadly trailed through every pool and mire; and, finally, the self-commissioned spirit of reform within the Church of God which animates the author of "Il Santo," who dubs himself "Knight of the Holy Spirit" in the same moment that he boasts of fighting side by side with Heine and that modern Table Round whose Knights are Victor Hugo, Darwin, Spencer and even, as we at length come to find, Zola the unspeakable. There is, however, in the soul of the priestly critic, no least suggestion of prudery or severity, no more than there is ever question of compromise or quarter where the call is sounded for the defence of the eternal verities against the assaults of error and immorality.

Of the figures that most rivet our attention in modern Italy, the most conspicuous is that of Alessandro Manzoni. Amid all the Babel of voices that fill these latter days the echoes of the magnificent "Hymns" of this elder poet seem ever to be ringing in the author's ears. We acquire something of his own enthusiasm as we follow him in his stirring account of the transformation of the reckless Voltarian and Parisian Encyclopedist into the chaste romancer of the "Promessi Sposi," who struck from his masterpiece the lines which he considered the most artistic, because he feared they might prove offensive to innocence and purity.

We have, therefore, in the present volume a contribution which worthily takes its place in the memorable series which Father Baumgartner has now left to the world. The four remaining volumes, as planned by him, are already under preparation by fellow members of his order, while a supplement to his own portion of the work is to be offered in a collection of monograph studies, published at various times, and dealing with the national literature whose history he has not lived to trace more comprehensively with his own master hand.

JOSEPH HUSSLEIN, S.J.

Chistes y Verdades. Por BERNARDO GENTILINI. Segunda Edición Corregida y Aumentada. St. Louis: B. Herder. Price, 70 cents, net.

"Mamma, how do wars begin?" The speaker was a little Chilean boy, whose mother was preparing a meal while his father looked on complacently.

"Suppose," answered the mother, "that some Argentines should make some Chileans strike their flag. . . ."

"But, my dear," broke in the father, "the Argentines would never do such a thing."

"Excuse me, but they might do it."

"Who ever heard of such a thing?"

"Be kind enough not to interrupt me."

"See here, madam, you are putting wrong notions into the child's head."

"Don't you 'madam' me."

"I'll do as I see fit."

"You are a low fellow."

"You are a coarse woman."

"Now I know," said the boy, as he made his escape through the back door.

Then the author gives a few wholesome words of advice for peace and quiet in the family. Nearly three hundred little stories, some of which we remember that we saw under the spreading chestnut tree befo' the wah, enliven the pages and drive home lessons as only stories can. One at a time, all the various duties of a Catholic are taken up, illustrated and explained in a way to instruct any reader of Spanish. Without doing much violence to the title it might be rendered, "Jokes in Sober Earnest."

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BOOKS RECEIVED

The Clouds Around Shakespeare. By Rev. George O'Neill, S.J., M.A. Dublin: E. Ponsonby. Down Our Street. By J. E. Buckrose. New York: G. P. Putnam's Sons. Net \$1.35. The Claw. A Story of South Africa. By Cynthia Stockley. New York: G. P. Putnam's Sons. Net \$1.35. A Room With a View. By E. M. Forster. New York: G. P. Putnam's Sons. Net \$1.35. The Juniors of St. Bede's. A Preparatory School Story. By Rev. Thomas H. Bryson. New York: Benziger Brothers. Net 85 cents. Ecclesiastical Chants. In Accordance with the Vatican Edition, Collected and Annotated for the Use of Clerics. New York: Frederick Pustet & Co. Net 35 cents. The Eucharistic Liturgy in the Roman Rite. Its History and Symbolism. Adapted from the Italian of Rev. Giovanni Semeria. By Rev. E. S. Berry. Illustrated. New York: Frederick Pustet & Co. Net \$1.50. Jesus, the Bread of Children. Chats with Father Cyril about Holy Communion. By F. M. Zuluta, S.J. St. Louis: B. Herder. Net 35 cents. Elementary Lessons on the Holy Eucharist. By Dom Lambert Nolle, O.S.B. St. Louis: B. Herder. Net 45 cents per dozen. The Purple East. Notes of Travel. By the Rev. J. J. Malone, P.P. Melbourne: W. P. Linehan, 309 Little Collins St. Net 3s. 6d. Doctrine Explanations: the Commandments. Part I. New York: Benziger Brothers. Society of St. Vincent de Paul. Sixteenth Annual Report of the Central Council of Philadelphia. Year Ending December 31st, 1910. New York: Superior Council, 375 Lafayette Street.

Latin Publication:

Processionale Romanum. Sive Ordo Sacrarum Processionum. Ex Rituall Romano Deprumpit. Accedit Appendix, quae Benedictiones cum Processionibus Conjuruntas, aliaque similia ex Missali et Pontificali Romano extracta, continet. Editio Quinta. New York: Frederick Pustet & Co. Net 55 cents.

EDUCATION

An editorial in the *New York Times* (May 7) confesses that for those who seek through hard work to attain a really thorough training in the art of thinking and study, which is, essentially, education, "the present provision in the United States is pitifully inadequate." Because of their misguided eagerness to specialize and to do vocational work rather than to seek thorough culture, the writer affirms his belief that our colleges have retrograded during the past fifty years. Before the civil war college students, it says, generally were confined to those who were seeking to enter one of the three professions then recognized. For these general culture in a limited course was deemed sufficient, and usually proved so. But the saving condition in the relatively modest institutions of those days was that nearly all the students went through the college at substantial cost and sacrifice to themselves and their families, and were disposed to work hard to make the most of what was a real privilege.

The occasion of the editorial in the *Times* is the announcement of a new form of college described in a recent issue of the *Independent*. In it the number of students will be strictly limited; only the most promising among applicants will be selected; the high standard set at entrance will be rigidly maintained, and the resources of the college will be devoted not to buildings and grounds and "expansion" generally, but to

securing enough pay to professors to get the very best in their several lines. In other words the "new college" is to be organized to give the best culture by the best teachers to young men best adapted to take it and most eager and efficient in pursuit of it.

With the *Times* writer we cordially agree that this "is in the right line." But we question whether the proposal made will result in any radical betterment in college conditions as they are to-day. The lack in our country just now is not one of institutions in which there exists an influence potent for broad general culture, in opposition to training that shall serve as preparation for any special vocation. Most of our so-called "small colleges" are capable of doing just this work quite as well as it was done in the days before the civil war. But there is lacking what the *Times* writer terms the "saving condition" of the old days. The lust of money and the resolve to prepare themselves to enter as speedily as possible the avocations in which that lust may be satisfied have driven out of the minds of students the old eagerness to work hard in the tiresome way that leads to general culture. Our stupendously endowed state universities, encroaching as they do by their system of specialization on the real territory of the college, are largely responsible for the decadent spirit which the "new college" would strive to correct. Let these and other professional and technical schools insist that students matriculating in them have, as in the old days, a testimonial of completed work in the old four year course of general college work, and the interests of true and broad scholarship will be amply conserved.

Men to-day are so incessantly occupied with the world's achievements in material things that the presentation of principles, unfortunately, claims little more than a passing attention. The recent controversy in Wisconsin in which Catholics and Lutherans united to defeat legislation intended to introduce free text-books into public schools offers us an illuminating illustration of this. Nowhere, probably, in the United States, are the Socialists making so intensive a campaign to spread their propaganda as in Wisconsin, and yet, with eyes wide open, many of the citizens of that State, entirely untainted by Socialistic principles, were pressing in their demands for the enactment of the free text-book law. Did they not see it involved a kind of state paternalism which will lead logically to the most absurd demands of the most advanced socialism? Unless one is willing to run into the Utopia of the full-fledged socialistic state, it is imperative that there be drawn a clear and definite line between state enterprise and the private and individual activity of its citizens. Archbishop

Messmer, whose splendid letter to his people formed a notable contribution to the controversy, very lucidly drew this line. His conclusion is well worth reproduction, containing as it does a repetition of the sound principle of political economy, to which men to-day ought to pay more respectful consideration. "There is absolutely no need for free text-books, just as little as there is any for free meals or free transportation. It is a false and dangerous policy," says the archbishop, "for the State to assume without urgent necessity the duties essentially inherent in the parents and in the family, as long as these are well able to comply with them by their own personal efforts."

Continuing, his Grace of Milwaukee makes an appeal to the sense of fair-play supposed to be characteristic of Americans; a plea, it may be noted, which ought to avail in other phases of the school question as well. "Now, when Catholic and Lutheran citizens of Wisconsin, because of their religious convictions and for the sake of bringing up a Christian generation and people in our State, make one year after another the tremendous sacrifice of fully three million dollars, while at the same time they pay their full share of taxation for the public schools, are they to be still more heavily taxed just in order to furnish the public schools with free text-books? Are we to be compelled to make still greater sacrifices for our schools by furnishing our pupils also with free text-books,—a necessary consequence if the proposed measure passes the legislature? Do the 541,000 Catholics and the 216,000 Lutherans of Wisconsin deserve no consideration in this matter on the part of their fellow-citizens of other denominations?"

The seventh annual report of the condition of the parochial schools of the Archdiocese of New York, covering the period from January 1 to December 31, 1910, has just been published. The archdiocesan Superintendents of schools, Rev. Joseph F. Smith and Rev. Michael J. Larkin, deserve congratulations for the excellent presentation it gives of general and detailed statistics of all the parish schools within their jurisdiction. We referred to these a few weeks ago in reviewing Father Thornton's article on the Parochial School system of New York written for the *Evening Post*. Other features of the present report that merit commendation are the discussions introduced by the Superintendents of practical details of the system which has been carried to a high degree of thoroughness in Manhattan and the other districts of the archdiocese. Such questions as: Conditions of Increase in Registration, Condition of Buildings, Number of Teachers,

Endowment of Schools, Catholic High Schools, Meetings of Principals, Studies, The Teaching of Religion, and Elementary Branches, are dealt with in a manner that affords evidence of that close attention to methodical progress which a helpful educational system demands. One is particularly gratified to note the suggestion that deeper consideration be given to the uses to which school buildings and the facilities which they offer may be put outside of regular school hours. "As each pastor studies the needs of his own parish," says the report, "and sees the good to be accomplished and the dangers to be avoided by keeping a watchful eye on the pupils committed to his care and the amusements which they search for, the wider use of the school building will appeal for careful consideration."

* * *

The report contains this informing statement of Catholic school statistics of the United States: "It will not be out of place to record here the latest official statistics of the Catholic Elementary Schools of the United States. There are in this country at the close of the year 1910, 4,972 parochial schools, with an enrollment of 1,270,131. Every diocese and every State is herein represented, even far away Alaska being credited with five schools. It is no wonder that a prominent Archbishop should have declared that 'the greatest religious fact in the United States to-day is the Catholic School System, maintained without any aid except from the people who love it.'

An old student of the University of Pennsylvania wrote recently to the Board of Athletics of the school urging certain changes involving a radical readjustment of college athletics. The communication suggests the abolition of gate receipts, professional coaches, trainers, etc. The writer, too, would have students to pay for their own athletic clothes, board and traveling expenses. The weekly review of the University of Pennsylvania, *Old Penn*, seems not disinclined to accept the writer's proposal. "We have long felt," it says in its issue of May 8, "that athletics as conducted at our great universities are degrading to university life, and we have pointed out that they are in the strict sense of the word professional. Furthermore, they encourage the development of organizations that are dangerously exclusive and aristocratic, in what are supposed to be democratic institutions of learning.

"We can see no reason why Pennsylvania should not do a fine thing, and make an official proposal to the great universities of the East to hold a conference for a consideration of the state of college athletics with a view to bringing about much-needed reforms. We venture to prophesy that some such proposal will be made, if not

by Pennsylvania by some other university. For, if we mistake not, the trend of sentiment is in that direction, especially among some of the most prominent educators."

Last year, President Schurman of Cornell University, commenting on the comparative scholastic standing of the fraternity and non-fraternity men for the year, rather sharply warned the former that their records were not satisfactory. The report for the present year, 1911, must be considered as a second reminder of delinquency. The President points out that of the eighty-four men dropped by the university in February, as the result of the midyear examinations, the fraternities furnished 40 to 45 per cent., whereas the number of male undergraduates belonging to fraternities constituted but 29 per cent. of the entire male student population. The figures are about the same as those of last year, and Dr. Schurman announces again that it is not a good showing for the fraternities.

Of the 3,587 regular students of Cornell, excluding graduate students and women, 1,048 belong to the fraternities, and 2,539 do not. Forty fraternity men and forty-eight non-fraternity men were dropped because of low marks in the February examination lists. The distribution among classes shows that the sophomore year is the dangerous one for fraternity men.

PULPIT, PRESS AND PLATFORM

In an editorial on the sermon preached by Bishop McFaul, at the nightworkers' commemorative Mass, in St. Patrick's Cathedral, on May 7, the *Evening Post* says:

"Bishop McFaul's analysis yesterday of the American daily newspaper is almost startling in its soberness. Unlike the usual critic of the press, he did not exhibit sensationalism in the act of denouncing it, but judged newspapers by the same standards which a reasonable man would apply to individuals, to corporations, and to human institutions in general. This does not mean that he found nothing to condemn. On the contrary, he used fitting language with reference to 'some of our great-dailies' which 'pander to the morbid desire of reading the demoralizing details of divorce, impurity, suicide, murder, and theft; exaggerate the luxury and the extravagance of the rich, as well as the privations and misery of the poor,' and 'are an incentive crime.' He also struck at the giving-the-people-what-they-want fallacy, by pointing out, on the one hand, that the men engaged in the publication of newspapers are presumably above the average in intelligence, with a consequent duty of elevating rather than playing upon passions, and, on the other, that most men and women are not seeking the trivial and the

vulgar. The remedy for the abuses of the press he sees, not in drastic libel laws, but in the development of a code of ethics among newspaper men. Such a development will be materially hastened by criticism which, like the Bishop's, is made 'after an extensive study' of the subject, and displays a temper which the most ambitious of our newspapers might well emulate."

SOCIOLOGY

We mentioned a short time ago that the Alaska Fisheries expected to hire suitable workmen to carry on the fish-packing business, hardly attractive to whites on the Pacific Coast, among the mixed laboring class of Hawaii. The steamer Senator reached San Francisco a couple of weeks ago with 126 Filipinos and Hawaiians on board. The ship, Star of Italy, was waiting in the stream to take them to Bristol Bay. Nearly a hundred refused flatly to embark, and insisted on their right as American citizens to be landed in San Francisco. Their demand could not be refused.

About a year ago the Labor Party came into power in the Australian Commonwealth. One of the chief causes of its victory was the treatment of the leaders in the New South Wales coal strike, who were sentenced to considerable terms of imprisonment. It passed two measures in parliament: the first, intended to curtail the powers of state courts and thus prevent the recurrence of the possibility of the imprisonment of Labor leaders, made the Federal Arbitration Court the supreme tribunal of appeal in all industrial matters. The second, directed against the coal owners, conferred upon parliament the power of declaring by resolution any business to be a monopoly, and of making laws to regulate it under the control of the Commonwealth.

As these laws affected the constitution, they had to be submitted to the people. They have been both rejected by an overwhelming majority, Western Australia being the only State to support them. Sanguine defenders of the referendum among conservatives see in this a confirmation of their theory that the people will vote wisely enough if professional politicians and platform speakers will only leave them alone. It may be so; but "one swallow doesn't make a summer."

ECONOMICS

The exports of manufactured and partly manufactured articles maintain the remarkable increase which began within the last few years, that for March having been at the rate of more than 1 billion dollars a year. The actual figures were \$84,844,851, made up of \$57,499,206, the value of completed manufactures, and \$27,345,645, that of partially manufactured goods. The pro-

portion of manufactures to raw material exported continues also to grow, having been during March, 53½ per cent. During March, 1910, these exports amounted only to \$69,750,000, and were less than 50 per cent. of the total export.

The chief increases are iron and steel, 5½ million dollars; copper nearly 2 millions; agricultural implements and cotton manufactures, both over 1 million; cars, carriages and automobiles, 1¼ million dollars and refined mineral oils, nearly 1 million. Russia took the largest share of agricultural implements, 1½ million dollars, and Canada came next, taking \$750,000. It also took the same value in automobiles.

A Canadian Government publication deals with the asbestos mines of the Province of Quebec. These contain the largest known supply of this mineral, one deposit at Black Lake showing about 45 million tons. In 1880 only 380 tons were mined: in 1909 this had grown to 63,000 tons, worth \$2,300,000, nearly 80 per cent. of the extraction throughout the world. Asbestos is, as all know, not only non-inflammable and non-flammable, but also an almost perfect non-conductor of heat. Its uses, therefore, are manifold. It coats boilers and steam pipes, and is used in building, especially for roofing. Hence the demand will almost certainly increase, and asbestos will be a source of wealth to the great province of the Dominion.

PERSONAL

The press gave various and in some instances conflicting accounts of the heroic rescue of a drowning man off the Battery, New York, by the Rev. Richard E. Ryan, S.J., on May 4. The following is the statement of Mr. Timothy Daly, an eye witness, given in a letter to the *Sun*:

"The newspaper reports of Father Ryan's rescue of Verian off the Battery are inaccurate as to the principle fact. I was on the ground from beginning to end of the incident; simply as an onlooker, however, so that I have no personal heroics to make known. I saw the man Verian as he rushed toward the water. When yet twenty feet distant from me he turned upon the small pier running out from the Battery wall. He had hardly thrown himself into the water when the priest ran quickly along the asphalt walk. I had already reached the entrance to the dock. Without stopping Father Ryan drew off both hat and coat and threw them toward me.

"As the priest hurried to the stringpiece there was no one between him and myself. When I got to the end of the stringpiece Father Ryan had the man already well in hand. One arm supported him, his face being under the water. I called attention to the fact. At once the rescuer turned the

man over. While drifting rapidly toward the East River the priest's hard swimming brought him toward the Battery wall. The high westerly wind swirled the water into spray that covered both men. Father Ryan had no help for something like ten minutes. He called for none. A newspaper account of the affair reads:

'With apparent difficulty Father Ryan was still making his way out to the drowning man when police launch No. 5 rounded the Battery. The clergyman was having hard work to keep afloat although he was trying to get nearer the man.'

"On the contrary, with hands above his head the priest had dived and come up directly alongside Verian. The lacerations of Father Ryan's arm and hand (later bandaged by the ambulance surgeon) came about from contact with the rubble bottom against the wall. That happened as the priest gave his charge over to the officers of the patrol and reached the sharp rocks, where he lay almost in collapse under his dry coat that was returned to him. Pilot McSweeney and Nelson, his patrolman, deserve credit for their assistance in completion of the priest's final efforts. Neither officer had hesitated one moment to plunge into the water. Let the policemen have the honor due them, but it is to the Jesuit priest, Father Richard E. Ryan (who gave me his name only on persuasion), a man almost frail, yet fired with zeal of purpose, that one's hat is raised."

Mary A. Butler, who died recently at the Convent of the Sisters of St. Joseph, Germantown, Philadelphia, bequeathed \$20,000 to the novitiate and Academy of St. Joseph at McSherrystown, Pa.

The Golden Jubilee of the Profession of Mother Mary Xavier of the Presentation Convent, St. Michael's, New York, was celebrated May 7 and 9 by the parishioners of St. Michael's and by over seven hundred graduates of its parochial school. Mother Xavier entered the Presentation Convent of Terenure, Dublin, 1858, and volunteered in 1874, with eleven other Sisters, to come to New York and open a parochial school for Father Donnelly, then Pastor of St. Michael's, who had gone to Ireland to get a sisterhood that was exclusively devoted to teaching. On September 29, 1874, six hundred children marched in a body from the neighboring public school and entered the new institution. There are now seventeen hundred in attendance, and one of the items of the jubilee program was rendered by fifty grandchildren of the first graduates. Though Mother Xavier served four terms as Superior, she never relinquished the classroom, having been teaching consecutively for over fifty years. From various parts of the country her pupils came to greet her, among them being the

celebrant of the Mass, the preacher and many of the clergy. St. Michael's has been a nursery of vocations, over fifty priests and as many Sisters having graduated from its schools. The remarkable tributes, both in composition and delivery, paid to Mother Xavier by graduates and pupils illustrate the Presentation Sisters' reputation for efficient teaching, and also the devotion they inspire.

Sir François Langelier, Chief Justice of the Superior Court, Province of Quebec, recently named Lieutenant-Governor of the Province to succeed Sir C. A. Pelletier, has accepted the appointment. Sir François Charles Stanislas Langelier has been in the public eye for nearly half a century. Born at Ste. Rosalie, P. Q., on Christmas Eve, 1838, he studied law at Laval University and was called to the Bar in 1861. Two years later he was appointed Professor of Roman Law at Laval, and afterwards of Civil Law and Political Economy. He practiced at the Bar in Quebec and was created a Q. C. by the Provincial Government in 1878, and by the Marquis of Lorne in 1880. Sir François has held many distinguished positions. He was secretary of the first colonization society established in Canada, Mayor of Quebec from 1882 to 1890, and a member of the Joly Cabinet, holding the office of Commissioner of Crown Lands and Treasurer successively. He was created a Knight Bachelor on Dominion Day, 1907.

ECCLESIASTICAL ITEMS

The National Conference of the Society of St. Vincent de Paul is to be held in Boston on June 4, 5, 6, 7. Invitations to attend the National Conference have been sent to Most Rev. Diomede Falconio, D.D., Apostolic Delegate to the United States; to all the archbishops of the United States, and also to a large number of the clergy in the Boston archdiocese. The five sessions of the Conference will be held in Lorimer Hall, Tremont Temple, while the headquarters of the delegates will be in the Hotel Bellevue, Beacon Street. On Sunday afternoon, June 4, the Catholic Union of Boston will tender a reception to the visiting delegates and their friends. They will also be the guests of the City of Boston and their local brethren on an excursion down Boston Harbor, on Tuesday, June 6, which for many of the delegates, especially those from the Central West and other distant inland points, will be a unique experience.

Arrangements have also been made for a big public meeting on Sunday evening, June 4, in the beautiful Majestic Theatre. The speakers at this meeting will include His Grace, the Archbishop of Boston, Hon. Eugene N. Foss, Governor of Massachusetts, Hon. John F. Fitzgerald, Mayor

of Boston, and the President of the National Conference of the Society.

The corner stone of the new St. John's Hospital in St. Louis was laid with public ceremonies on May 7. The speakers on the occasion were the Most Rev. Archbishop Glennon and the Rev. Christopher Byrne. The new hospital, which will be conducted by the Sisters of Mercy, has a frontage of 420 feet on Euclid Avenue and 200 feet on Park View. It will cost \$400,000.

Announcement was made at the Vatican, May 11, that the Right Rev. Mgr. J. Henry Tihen, Chancellor of the Diocese of Wichita, Kansas, had been named Bishop of Lincoln, Nebraska, in succession to the late Right Rev. Thomas Bonacum. The Bishop-elect, who has been Rector of the St. Aloysius Pro-Cathedral of his diocese for some years, was born July 14, 1861, in Oldenburg, Indiana. He received his college training at St. Benedict's College, Atchison, going thence to St. Francis' Seminary, Milwaukee, Wis., for his philosophical and theological studies. Mgr. Tihen is well known as a lecturer on social topics. He has filled the important post of Chancellor under Bishop Hennessy since 1898, and was, at the latter's request, raised to the purple as Monsignor in 1905.

At the fourteenth annual State Convention of the Knights of Columbus of Illinois, at Dixon, Ill., May 9, 240 accredited delegates were in attendance, and the convention hall was crowded with 1,500 Knights when Bishop Muldoon of the Rockford Diocese, State Chaplain of the organization, addressed the convention.

"The country needs men of character and religious principles more than ever before," said Bishop Muldoon. "Men are needed who will stand forth as bulwarks against socialism and anarchism and who in the face of a veritable gale will stand for respect for law and authority and for the rights of their fellow men, of property, and of the home."

"The Knights of Columbus can and should exert all their forces to be felt throughout this State. They should work to destroy the cancer gnawing at the vitals of this country by demanding legislation which will strike at divorces, which will make divorce difficult to obtain, and in the end make it impossible, by the practical application of the spirit and teachings of the Catholic Church."

The eighteenth annual convention of the Massachusetts State Council, Knights of Columbus, was held in Boston, on May 9. State Deputy William J. O'Brien, who presided, reviewed the progress of the Order and reported an increase of 18,015 members

during the year, the present total membership being 255,028. There had also been a gain of eighty-three councils, bringing the total up to 1508. Councils now exist in Canada, Newfoundland, the Philippines, Panama, Mexico, Cuba and Porto Rico. In Massachusetts the increase in membership for the past year was 1,309 and four new councils were added. The \$500,000 fund, which is being raised for the Catholic University, has already reached \$255,023, of which Massachusetts paid \$18,000.

The College of St. Hyacinthe, Province of Quebec, Canada, will celebrate next month its one hundredth anniversary. The educational work of St. Hyacinthe was begun a century ago by the Venerable Father Girouard, in the village of Petit Maska, the present city of St. Hyacinthe, and from the school which he founded has developed the present thriving Seminary with its corps of distinguished professors and its three hundred and fifty ecclesiastical students. The celebration will last three days, beginning on June 20, and an interesting program, published in the May issue of *Le Collégien*, is being sent to all former students whose present whereabouts is known to the faculty. The committee in charge of the coming event extends, through the columns of AMERICA, a cordial invitation to all who have ever attended the College to join in the festivities.

At one of the sessions of the Supreme Council, Catholic Benevolent Legion, in Newark last week, the report of John D. Carroll, Supreme Secretary, showed that during the last year there had been an increase in membership of three hundred. The total membership is now 16,726. John E. Dunn, Supreme Treasurer, reported a balance of \$424,680 for the payment of death claims and a reserve fund of \$400,000.

SCIENCE

In the *Astrophysical Journal* for April Abbot and Fowle say that according to their observations, the sun is a variable star, its light and heat, outside of our atmosphere, varying to the extent of 8 per cent. or 0.03 of a stellar magnitude.

The same journal gives the opinions of twenty-nine of the foremost spectroscopists of the world, among whom we see two Jesuit names, Fathers Sidgreaves and Cortie, of Stonyhurst College, England, concerning the unification of the classification of stellar spectra. Many of the writers refer to Father Secchi's pioneer work in this line, and say that his original plan is still the best fundamental one upon which to build our modern classifications. The opinions were unanimous in favor of what is known as the Draper classification, in which the

letters O, B, A, F, G, K, M and N are used to designate the sequence of the spectra. Numerals from 1 to 9 after the letter denote intermediate spectra; thus B3 would be assigned to a spectrum between B and A, but more nearly resembling the former.

This expression of opinion on the part of spectroscopists is the result of the decision arrived at on Mount Wilson last September by the International Union for Cooperation in Solar Research, of extending its activities to include general astrophysics, instead of limiting itself to solar physics.

The April *Observatory* reports that at the meeting of the Royal Astronomical Society on March 10 Professor Turner, of Oxford, suggested that as it had become necessary to redetermine the positions of fundamental stars which had been observed with great labor by visual methods about 20 or 25 years ago, it seemed most reasonable to him to do this work by photography and introduce its superior accuracy into meridian work. A year or two ought to be spent in finding out the exact particulars of the method to be adopted. If its superiority over visual methods were solidly established, and of this he had no doubt, science would take an enormous step forward. If it turned out to be a failure, only a year or two would be lost instead of the many that would be necessary for carrying the visual work to completion, which, in order to be at all useful, when begun would have to be finished, but which, before being half-finished, might be declared to be behind the age by methods that might spring into being at almost any time. It behooved us therefore to pause and give the matter weighty consideration before committing ourselves to such a laborious, and to him antiquated, campaign. He illustrated his remarks by referring to the case of Halley, after whom the comet is named, who was deputed by the Royal Society to go to Danzig to confer with Hevelius, and "see whether he could not settle this dispute as to which was the best method of observing, with the naked eye or with the new-fangled telescope. Halley decided in favor of the eye-method. The observations of Hevelius were so good, he was so expert that Halley, delighted with his skill, reported in favor of the eye-method. It is difficult to realize how Halley could have made such a mistake. The death-knell of naked eye observations had been already struck by Flamsteed at Greenwich; and it was not long before every one realized that the only way to make accurate observations was to use the telescope. It is easy to be wise after the event; but it does seem strange that Halley did not see that the eye was naturally limited, with no power of increasing its magnification or sensitiveness, whereas the possibilities, at any rate, of the telescope were very great.

Whatever might have been done, or not done, in the way of success up to this time, yet there was an almost unlimited future in the expansion of the instrument. However, whatever may have been the reason, he made a mistaken report, as we now know." Professor Turner's speech was heavily attacked by Sir David Gill, Mr. Hincks, the Astronomer Royal and others, who, while admitting his principle, said that at present no photographic measuring telescope constructed could at all compete in accuracy with a visual one.

WILLIAM F. RIGGE, S.J.

RECENT ADVANCES IN CHEMISTRY.

Is the high cost of living due to the cheap production of gold? Some say it is. If so, let us prepare for the worst. John Collins Clancy, the Chemical Engineer of the Moore Filter Co., of New York, is the inventor of a remarkable improvement in the cyaniding of gold and silver ores. In 1891 McArthur and De Forrest proved the feasibility of recovering the values of gold and silver bearing rocks by using a solution of potassium cyanide. Lixiviation is very much more difficult of application than the older processes; yet, in twenty years it has become so perfect that to-day, under favorable circumstances, ores can be profitably treated which run only two or three dollars to the ton. The Clancy process bids fair to do even better.

In the cyanide treatment as now conducted in Australia, South Africa and the United States, little of the precious cyanogen escapes in the air, but much is converted into cyanates, isocyanates and other products, all of which are useless as far as the solution of the precious metals is concerned.

Mr. Clancy extracts the valuable cyanogen from these compounds and electrolytically regenerates the spent solution of potassium cyanide. The main chemical needed in the operation is calcium cyanamide, a cheap by-product of another industry. It cannot be doubted that the new method has given successful laboratory tests. For the first time it is to be tried on a large scale this summer in the Cripple Creek district, Colorado. The mining world is awaiting with the keenest interest the final verdict of the experts.

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SYNTHETIC PRODUCTS.

The fabulous price of rubber and the ever-increasing demand for this substance have been lately a powerful incentive to the production of what is called in chemical parlance "synthetic" rubber, namely true rubber produced in the laboratory without the gum of the tree.

Fortunately the solution of this most important problem cannot be far off. Dr.

F. Hofman and his colleague, Dr. C. Couelle, both chemists of the Elberfeld Dyeworks, Germany, make artificial rubber out of isoprene, a mobile liquid somewhat similar to benzene. Isoprene, which is itself a synthetic chemical, when properly treated by heat in closed vessels, yields genuine rubber. So declared Professor Harries, of Kiel, to whom samples were submitted for analysis. Mr. Harries is an expert, having discovered independently another method of preparing rubber. This, however, has not been divulged to the public.

If we remember the fate of such substances as indigo, madder dyes, urea and others, we cannot help thinking that very soon synthetic caoutchouc will finally be able to compete successfully with the natural product.

A. W. FORSTALL, S.J.

OBITUARY

The Rev. John B. Cronin, C.S.S.R., who died at Ilchester, Md., April 6, was born June 8, 1849, in Fayette Co., Pa., and entered the Redemptorist Novitiate at Indianapolis in 1868. He made his religious profession April 15, 1869, and received Holy Orders September 1, 1877. For several years he taught classes at the Preparatory College of the Redemptorists, and next labored in parishes, and on missions in Canada and the United States. During the past two years he suffered several strokes of apoplexy, which incapacitated him for the exercise of sacerdotal functions.

The Most Rev. Fergus Patrick McEvay, Archbishop of Toronto, died on May 10, at the Episcopal residence in that city, after an illness of many months. His Grace was born at Lindsay, Ontario, December 8, 1852, and made his classical studies at St. Michael's College, Toronto. His theological course was taken at the Grand Seminary, Montreal, and he was ordained priest July 9, 1882. His first assignment was to Kingston, but later he was transferred to the diocese of Peterborough and given charge of the missions of Bobcaygeon, Galway and Fenelon Falls. In 1887, when Bishop Dowling succeeded Bishop Jamot of Peterborough, Father McEvay was appointed Rector of St. Peter's Cathedral, Peterborough, which he renovated, and purchased property for the future hospital and houses for parochial and episcopal uses. In the midst of his strenuous labors in Peterborough, in 1889, Father McEvay was moved to Hamilton, where he filled the offices of secretary to the Bishop and Rector of the Cathedral. Here, too, honors from Rome were accorded him, when he was appointed private chamberlain to His Holiness, Pope Leo XIII, domestic prelate, then vicar-general of the diocese.

When Bishop O'Connor of London was promoted to the Archbishopric of Toronto Father McEvay was named his successor in London and was consecrated its Bishop on August 6, 1899. Here again his administration was eminently successful, and when Archbishop O'Connor resigned the Mitre of Toronto Bishop McEvay was transferred from London to Toronto as his successor, on June 17, 1908. During his incumbency at Toronto, in spite of indifferent health, he formed a number of new parishes, accepted the office of chairman of the Catholic Church Extension Society, founded St. Augustine's Seminary and did an amount of organization and development incredible to all those who are not acquainted with his work.

LETTER TO THE EDITOR

IDENTIFYING CATHOLIC LANDMARKS.

To the *Editor of AMERICA*:

Affixed to the building at the northeast corner of Forty-ninth street and Madison avenue is a bronze plaque, on which, surmounted by a crown, is this inscription:

"Columbia College, chartered in 1754 as King's College, occupied this site from May, 1857, to October, 1895."

I understand that one of the organizations of the Knights of Columbus, having for its purpose the encouragement of the study of Catholic history, intends to mark, in the early future, some of the historic spots of New York's pioneer Catholic period, and this plaque suggests an appropriate example.

On the west side of the avenue, just a block further north, could be placed a memorial telling that from 1810 to 1813 the New York Literary Institution, our first collegiate school, was located there. This section was then known as the village of Elgin, and the site of the Literary Institution was described at its opening as "the most delightful and most healthy spot of the whole island, at a distance of four small miles from the city, and half a mile from the East and North Rivers, both of which are seen from the house; situate between two roads which are very much frequented, opposite to the Botanical Gardens which belong to the State." The Botanical Gardens, which ran along the west side of what is now Fifth avenue, were soon after acquired by Columbia College through a State authorized lottery, and Columbia still owns this most valuable land.

T. F. M.

New York, May 13, 1911.

NOTE.—The date 1844 instead of 1845 for the conversion of Cardinal Newman is of course a misprint, as everyone knows who is familiar with the Mozley correspondence, particularly the letter written at 5 o'clock on the morning of October 9, 1845.